THE GREAT BATTLE OF BADR

BY

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In the name of Allah, the Merciful, the Beneficent

FOREWORD

By Syed Abul A'lā' Maudūdī
Ameer-e-Jamā'at-e-Islāmi, Pakistan

European writers on Islam usually render into their languages the word "Jehad" as a "Holy War" thus changing its real meaning and significance and putting on it a distorted interpretation of their own. For them it connotes malice, greed, fanaticism and bloodshed. They have, thanks to their dexterity in mutilating facts, painted the picture in such a way that as soon as the word "Jehad" is uttered, a host of savages is invoked in our minds. One seems to hear war-cries of zealots with swords drawn in their hands and forcing helpless non-Muslims to accept Islam on pain of death.

Such a view of Jehad is a gross travesty of historical facts. Islam does not believe in the use of force in spreading its message as these Western scholars wish the world to believe. Far from it, Islam relies only on the intrinsic appeal of its universal teachings to convert people to its viewpoint.

It is high time, therefore, that this Western propaganda was refuted and doubts and misunderstandings created by these so-called orientalist scholars removed. But it is regrettable that except for a few solitary instances, the Muslims have made no serious attempt to present the case of Islam before the world, especially with regard to wars which the Muslims fought against their enemies in the days of the Holy Prophet (peace be upon him) and the Caliphate. The lack of really commendable books on this subject is acute, especially in the English language.

This book, *The Great Battle of Badr*, is a translation of "Ghazwat Badr al-Kubra" by our worthy brother, Muḥammad Aḥmad Bashmail, at present Secretary of Hayaat al-Amr

bil Maroof wa Nahic 'anil Munkar, Ḥijāz, Saudi Arabia. It is a scholarly work, a statement of facts and an exposition of truth after the tradition of the great Muslim historians.

The battle of Badr, which forms the subject-matter of this book, was the first and the most decisive battle in the history of Islam. Before it took place, the Muslims were few in number relentlessly persecuted by their enemies in every part of Arabia. Islam had already proved its worth and power by its continued progress under these adverse circumstances and ruthless persecution with none of its adherents forsaking its cause or showing any signs of weakness. Yet it still remained to be seen if it had really collected a group of dedicated followers who held nothing dearer than their ideal and faith. Although the message of Islam had gradually spread throughout the land, yet its power and influence was not consolidated or properly organised. The acquisition and proper organisation of political power was, however, essential if Islam was to eradicate the centuries-old evils of Jāhilliya (ignorance of the pre-Islamic days) from the Arabian Peninsula and from the world at large.

The new faith had yet found no home of its own, so to say, no roots in the soil although its ceaseless and steady progress among different Arab tribes continually hampered. Except for the tiny state of Madīnah the Muslims were scattered all over the country that was bristling with hostility towards them. Their presence in hostile pagan surroundings was felt just like a thorn in their flesh.

In fact, before the battle of Badr, Islam was more of a theoretical than a practical religion, a civilization or a socio-political and economic system of human life, as still then it had had neither any real opportunity to run or direct the affairs of life in accordance with its own principles, nor it had ever been at war with any other power. The high standard of morality which it claimed to have achieved in all walks of life, in war and in peace, was not yet fully demonstrated.

It was the battle of Badr that finally fulfilled all the necessary conditions of Islam's eventual triumph as a complete code of human life and conduct. Thenceforth it emerged as a State and a power to be reckoned with. A Western scholar has aptly summed up this significance of the battle of Badr in these words: "Before Badr, Islam was a mere religion; after Badr it became the State-religion or more truly a State in itself."

It may also be pointed out here that the biographers of the Holy Prophet (peace be upon him) have for the most part relied on the traditions which are generally found in the various anthologies of Hadīth and Maghāzī (The annals of battles). But the most authentic statement of facts on the subject is found in the Holy Qurān. Chapter VIII of the Qur'ān, revealed immediately after the battle of Badr, was heard and recited by hundreds of Arabs including the Muslim warriors who had experienced the battle as well as other believers and non-believers.

Mr. Bashmail has based his observations primarily on the facts as stated in the Holy Qur'ān. Thus the book has gained in accuracy and authenticity. I hope it will be widely read and warmly appreciated for its merits.

Abul A'lā' Maudūdī

FOREWORD TO THE THIRD ARABIC EDITION

By General Maḥmūd Shīt Khaṭṭāb

Member of the Iraqi Academy of Sciences

All praise is due to God, the Lord of the worlds, and may He shower His blessings on our saviour and benefactor the Apostle of God, members of his Household, his Companions and the Great Generals who led the blessed armies of the faithfuls to success and glory.

The Holy Prophet lived in Mecca from before the advent of his Prophethood as a blessing till he emigrated to Madīnah, where he continued his holy struggle that culminated in the establishment of the Islamic State on a firm and sound footing.

During this period the Muslims underwent a lot of misery and trouble. They were uprooted from their homes and made targets of the worst kind of persecution. Their properties and belongings were seized without any justifiable cause or reason. Their only fault was that they believed in one God and considered Him as their Lord and Sustainer.

And then came the great Hegira. The Muslims emigrated to Madīnah leaving all their properties and dear and near ones behind them in Mecca at the mercy of their enemies to live in a state of constant dread and fear. After the migration of the Holy Prophet to Madīnah his struggle in the cause of Lord continued unabated.

After Hegira the Muslims who had been for so long the victims of persecution were granted the permission to take up arms against their persecutors. And so the soldiers of God went forth to fight their enemies. But they were a unique army who spent their days on horseback fighting their enemies and prayed and wept, like saints before God in the night. They lived in extremely hostile surroundings and

had no protector to protect them except their Allah and had to resort to their own swords for their defence. They fought courageously reposing all their hopes and trust in God and with prayers on their lips for His help.

It was at Badr thàt the great battle between Darkness and Light, Disbelief and Faith, Falsehood and Truth, and between Ignorance and Islam took place. Truth, Light, Faith and Islam emerged victorious in this decisive great conflict of two opposite entities and the forces of Falsehood, Disbelief, Darkness and Ignorance were swept out of effective existence as they are always destined to meet this fate when arrayed against the forces of LIGHT.

The fierce battle of Badr was a contest between two unequal forces in which a handful of the Muslims defeated the far superior forces of their powerful adversaries with the help of God: "And indeed God helped at Badr when you were an insignificant minority."

I know of no other battle in the annals of war more decisive than that fought at Badr where the true and dynamic creed triumphed over one that was false and rotten. It was in fact this truth and soundness of their stand and ideology that made the Muslims emerge victorious over their enemy at Badr.

Their adversaries, the pagans, were superior to the Muslims in number, and material equipment. The overall number of the Prophet's companions was a little more than three hundred whereas the Meccan army was one thousand strong; the Muslim army had only two horses, the pagans one hundred. The Muslims were ill fed and ill-clad and their adversaries daily feasted on nine or ten camels. Besides, the Muslim army was drawn from different tribes whereas the Meccan army was comprised of one tribe only, *i.e.*, the tribe of Quraysh.

Surely it was the triumph of an ideology, a creed and faith. Let us see how it all happened.

Islam had radically changed the outlook of the Muslims and revolutionised them spiritually and intellectually through the Holy Prophet who in his person set before them a very high ideal of self-sacrifice and devotion.

At Badr the Muslim army possessed only three camels. One of these the Holy Prophet shared with some of his companions. At this the companions requested the Holy Prophet to use the mount himself and willingly offered to walk on foot. But he did not agree to this, saying: "You are no better walker (on foot) than I, nor do I stand less in need of God's reward than you."

At the outset of the battle three chiefs of the pagans stepped forward and challenged the Muslims in single combat. Three men from the Anṣār wanted to go forth to meet them, but the Holy Prophet did not like the idea that they should be the first to die in this first battle between the Muslims and the pagans. He would rather have his family and tribe to meet this encounter. So he asked his companions from Banī Hashim to go forth and vanquish their challengers who had come all the way to put out the Divine Light as it were they (Banī Hashim) whom God had blessed by raising His Prophet from among them.

In the battle also, the Holy Prophet set some of the sublimest examples of bravery and enterprise. Alī bin Abī Ṭālib (may God be pleased with him) says : "During the battle of Badr we were worried about the safety of the Apostle of God (peace be on him) as he was the best of our fighting men and in the battle-field none was nearer the enemy ranks than he."

After the enemy ranks broke and they took to flight, he chased them along with his companions-in-arms reciting the Quranic verse: "The hosts will all be routed and will turn and flee," and passing by the wounded persons of the enemy he promptly issued orders for their proper treatment.

When the spoils of the battle were distributed he claimed no precedence over others and received no more than his

companions. He demanded no prerogative for himself but fought side by side with his companions as the bravest of the commanders would do. Similarly, his own kith and kin fought and underwent all sorts of privations along with others as he never showed any favour to them in disregard of other Muslims either in the battle-field or while distributing the spoils captured in the battle.

This is enough to show that the Holy Prophet (peace be upon him) was the best exemplar of his lofty ideals. He was not a visionary but a man of action for no amount of insincere talk could ever achieve what he did in his lifetime.

Such was the Great Prophet and the great military general (peace be upon him). His companions were also unrivalled in their performance and demeanour.

When the Holy Prophet established brotherly ties between the Muhājirīn and the Anṣār, 'Abdur Reḥmān bin 'Auf was told by his brother-in-Islam, Sa'ad bin Rabī'a : "I am the richest man among the Anṣār, so you may take half of my property. Also I have two wives of whom you may choose one and tell me so that I should divorce her for you to marry her after her appointed time." This is just one out of so many other noble examples of self-sacrifice on the part of the companions after the establishment of brotherhood among them.

On their way to the battle-field the Muhājirin assured the Holy Prophet of their support in these words: "By God Who has sent you with Truth we will follow you even to the other extremity of the world." And the Anṣār renewed their pledge of allegiance to him saying: "O Messenger of God, lead us on wherever thou wilt. By the Being Who sent you with Truth we shall wade through the oceans if you order us and none of us shall stay behind."

In this battle fathers fought against their sons and brothers stood up in arms against their brothers for the cause they were wedded to. Thus Abū 'Obaidah bin Al-Jarrāḥ fought

against his father,* Abū Bakr against his son 'Abdur Reḥmān and Abū Ḥudhaifa against his renowned father 'Utbah bin Rabī'a.

The Muslims loved death more than life, for they knew that if they died fighting for God they would achieve martyrdom. That is why each one of them hurried for the battlefield addressing his Lord: "I hastened unto Thee that Thou mightest be well pleased." The idolater, on the other hand, fought half-heartedly and thought himself fortunate if he survived his comrades in the battle.

After the battle when the Holy Prophet took counsel from his companions with regard to the problem of prisoners, "Umar bin Al-Khaṭṭāb said: "(Messenger of God)! Let me have such and such man (he mentioned one of his near relatives) to strike off his head with my own hands, so that God may know that there is no love in our hearts for these pagans, their chiefs and generals."

The ransom fixed for the prisoners was approximately four thousand dirhams for each, but those who could not afford to pay this sum were granted liberty for training the children of the Anṣār in reading and writing.

These soldiers of Islam possessed the noblest qualities of self-sacrifice and were fully devoted to their cherished ideals for which they were readily prepared to lay down their lives and properties. They were more concerned with the welfare of others than with their own interests and were ever ready to forego these for their companions. Each one of them wanted to be the first to die for Islam and achieve martyrdom and greeted his comrades with the words: "May God bless you with martyrdom!" Mothers, sisters and wives on knowing of the death of their sons, brothers and husbands invariably exclaimed: "All praise is due to Allah Who has honoured them with martyrdom!"

They—the soldiers and their commanders—were the architects of future who pursued knowledge with the zeal

and fervour of religious devotion and not as a matter of secondary importance.

They lived and loved one another like brothers—"Family of God." Together they formed a strong superstructure each deriving strength from the other. They were like the parts of a sound and healthy body one of which when in pain perturbs the whole body.

These soldiers and their commanders were the builders and not the destroyers. They brought prosperity rather than devastation to the world. Like self-seeking politicians they did not merely say beautiful things but performed noble deeds as well.

The Muslim victory at the battle-field of Badr heralded the birth of the first Islamic State. The Muslims henceforth gradually emerged as world leaders and led it towards piety, prosperity, civilization and light through many centuries to come. Their victory was due to Islam and to no other cause, or factor. The subsequent Islamic history eloquently bears out this statement.

During the Jahilliya the Arabs were disorganised and disunited. Islam for the first time united them under its banner. They were enemies whom Islam imbued with love and made friends. They were on the verge of a hell of fire and faced imminent disaster. Islam saved them and welded them together as one *millat* and a dominant power in the world—in itself a great achievement and a great victory.

Again, it was due to Islam alone that the Muslims came to symbolise elightenment, progress, righteousness and civilization and occupied vast areas from Siberia in the North to France in the West and China in the East to the great ocean in the South.

Their descendants negligent in their religious duties, in prayers and worship and swayed by their passions were soon overpowered and subdued by other peoples. They lost their honour, their power and in fact everything they possessed

and were in the process reduced to mere rubbish or scum that is swept away by a torrent, for "Lo! Allah change not the condition of a folk until they (first) change that which is in their hearts."

They were dazzled by the achievements of others and took to their ways of life uncritically as they loved foreign cultures—eastern as well as the western—and hated their own. They, therefore, taught the history of their enemies (whom they considered superior to themselves culturally) to their children at the expense of their own, so that at last a time came when we found these westernised Muslims saying and writing in the name of culture and liberalism such things which even an orientalist and a sworn enemy of Islam could not dare to express.

Majority of the orientalists may, however, be excused on the plea that the best part of their efforts has always been directed towards the establishment of a firm intellectual hold of the imperialist powers on the Arab and the Muslim world. But what about these "Occidentalists" of ours ? How do they account for their present attitude towards Islam and the Muslims?

The propaganda campaign launched by the Christian missionaries, the imperialist agents and their stooges in the Islamic world is aimed at banishing Islam from life, and depriving the Arabs of their spiritual identity, for, they know that the Arabs cannot survive without Islam. In the absence of it they are a body without a soul.

To achieve this objective they advocate the adoption of the colloquial in place of the elegant Arabic. Thus they hope to make the Arab people a nation or a racial entity like so many others, for the elegant Arabic is the language of the Qur'ān, of the Apostle of God, of the great Muslim Generals and their comrades-in-arms of the Muslim philosophy and philosophers.

Besides this their efforts in slandering and popularising

flaccid and effeminate traits of character among the Muslims in direct contravention of all their beliefs and sacred traditions, can only serve the interests of imperialism, Israel and other enemies of Islam and the Muslims. Surely, these panderers of Western (or Eastern) imperialism cannot be expected to set any noble examples in honour, glory or self-sacrifice to guide others.

I challenge all those who believe that there is any other philosophy in this world better than that of Islam, or men nobler or greater than our pious heroes, or a legacy more splendid and glorious than what we inherited from our forefathers.

There are people who claim to have freed their countries from imperialistic stranglehold and put an end to their politico-economic exploitation, but are nonetheless enthusiastically helping the cause of their enemies in their lands by establishing the intellectual superiority of these very powers over their countrymen. Thanks to their folly, they seem to have done no more than drive the imperialism out from a narrow door only to let it in through another but wider gate. For, how is it otherwise possible that they claim to have done away with imperialists and yet continue to follow their laws and shape their collective life according to their dictates and thus fall into the grievous error and folly of running after others' codes of law which are far inferior to what they already have in their possession? The moral anarchy which seems to corrode our generation and our self-complacency in the face of it indicates the same malady.

Their mental bankruptcy is also betrayed when, for instance, they talk about the legal punishments prescribed by Islam. The punishment for theft in Islam is the cutting of hand. When they hear this they cry out : "This is a retrogression, a legacy of the savage past, and is, therefore, out of harmony with the twentieth century." But when they are told that the punishment for the same crime in the most modern ideal Communist State—Russia—is death,

they say: "It is a progressive country, an ideal State and brilliantly the progressive spirit of the modern times." This anomaly in their reasoning springs up from their philosophy of expediency—the most abominable symptom of the intellectual slavery of a people.

The people who say that politics cannot or does not affect an individual or his higher moral and spiritual life are either living in a fool's paradise or are playing in the hands of others. For it is through their politics that they spread slander and moral anarchy among our young people to further the interests of their imperialist masters and their agent, Israel.

Ours is a religion based on the revelation from God and our history is replete with the facts how its teachings were put into practice and it also gives us the accounts of our heroes who were the embodiment of true Islamic spirit. Similarly, the legacy that has come down to us enshrines the essence of Islamic thought and philosophy, the greatest, the sublimest, the purest and most glorious ever found in the annals of mankind. None but the fools, the ignorant or the stooges of others can deny this.

It is the past that shapes the present and also the destiny of a people. How can we Muslims then cut ourselves off from our glorious Islamic past? Such an act on our part would be like erecting a roof without first laying down the foundations of a structure—a course sure to meet the disapproval of all rational human beings.

Islam is our ideology, our practice and it alone can lend us strength to bear hardships and suffer patiently and steadfastly for its noble cause. No other philosophy or 'ism' can ever guide us on to the right path. Islam is the pride of the world and a great miracle. It is our guide as well as a weapon in our hands with which we must fight against its enemies.

We call upon the followers of Holy Prophet Muḥammad (peace be upon him) all over the world to acquit themselves of their responsibilities that they owe to themselves and to Islam. It is not Islam but the Muslims who stand

in need of help or defence. For Islam in itself is strong enough to defend itself. Let none, therefore, say henceforth that he is defending Islam, for:

> Lo! Allah defendeth those who believe. Verily Allah loveth not such treacherous ingrate. Sanction is given to them who fight because they have been wronged; and Allah is indeed Able to give them victory.

Let the Muslims once again faithfully follow the teachings of Islam and be ready to offer sacrifices for its cause and they are sure to regain world-leadership like their predecessors for surely God's promise still holds true:

> And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie and so We seized them on account of what they used to earn.

Let us, like our heroes of old, seek God's help and do our duty!

The Muslims scattered all over the world are in fact one party and are pitted against their common enemies. They are brothers-in-Islam for "the believers are naught else than brothers."

We are as such with them and consider it our sacred duty to help them whether they are the "wrongdoers"[1] or the "wronged ones", for otherwise none may properly call himself a Muslim.

At this point we may also observe that the Muslim leaders, and their followers, whose behaviour and attitude in life is not in accordance with Islam and who in spite of their

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1. The reference here is to a famous saying of the Holy Prophet in which he is reported to have said: "Help your (Muslim) brother whether he is the wronged one or the wrongdoer (or cruel)." When asked how could they help a 'wrongdoer' the Holy Prophet told his Companions that helping a wrongdoer meant dissuading and preventing him from his wrong acts of iniquity! (Translator)

high-sounding claims for love to Islam are not sincerely wedded to it; in fact they serve the interests of imperialist powers and Israel only.

To these misdirected and misguided Muslim rulers and their followers we should like to quote the following verses from the Holy Qur'ān as a note of warning:

> And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you."

Providence once united the entire Arab world as one under the banner of Islam and made their unity the firm basis for the subsequent unity of the Muslim world. Islam and nothing else can give us strength and integrity. Without the force of Islam we are doomed to shatter and perish.

All praise is due to Allah. Peace be upon our saviour and our guide, the Apostle of God, the greatest of the leaders and of great men of all times and climes. And may God shower His blessings on his Companions, and all those who are honestly and sincerely serving the cause of Islam and the Arabs!

PREFACE TO THE SECOND EDITION

Praise be to God! to Him alone do we look for help and guidance and seek His indulgence to rectify our failings and lapses in our practical life and peace be on the Holy Prophet Muḥammad, his Household and his Companions who constantly stood by him.

The publication of the present book—the first among a series of the decisive battles in Islam—was an experiment the success of which encouraged me to undertake the writing of this series.

The first edition of the present book was published in the month of Muḥarram, 1383 A.H., and by the time the month of Shawwāl approached all its copies had been sold out. This success led me to arrange for this second print of the book which had been considerably enlarged by the addition of the new material to the first edition.

The first edition of the book did not exceed 160 pages while the present edition (as the reader can see for himself) exceeds 196 pages.[1] The popularity of this book also encouraged me to bring out books on the battles of Oḥod and Moat Al-Aḥzāb the second and the third of the series respectively. The last mentioned shall, God willing, go to the press shortly.

Allah is the alpha and omega of all our prayers; to Him is all our praise and gratitude due as He alone has endowed us with all His blessings whether we are aware of them or not. And to Him do we turn for succour and support and for protection against all evil, pride and vice. And to Him alone do we pray to give us strength to work and exert ourselves to gain His pleasure and to help us so long as we be in the Right. Verily He is the best Friend and the best Helper !

Muḥammad Aḥmad Bāshmail

Mecca, the holy city.
Rabī' II, 1384.

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1. The reference here is to the second Arabic Edition. (Translator)

PREFACE TO THE FIRST EDITION

Peace be on Muḥammad, the chief of the defenders of the Faith, on the members of his Household and on his Companions, the loyal soldiers of God. And on God alone do we call upon for help and support in all our undertakings.

I propose to bring out a series of books on the decisive battles of Islam which turned the scales of power, and changed the whole course of human history. These battles eventually paved the way to the establishment of an Islamic State and the propagation of its ideology in the world.

The proposed series of books is not to be limited to the great battles of Islam like that of Badr, for instance, but shall embrace all other famous battles of the Islamic history in which the Muslims received set-back, *viz.* the battles of Oḥod and Balāt (France).

Primarily these books aim at rediscovering for the world at large and to the Muslim youth in particular, their rich Islamic past, rich in heroes and in inspiring examples of sacrifice about which their enemies within and without have for long conspired to keep them in complete darkness.

The existence of enemies within the *Millat* is not a new development. The Muslim society has always suffered at their hands. Thanks to this foreign rule, they were trained by their erstwhile masters and given all the key positions in the fields of education, broadcasting and press which they still monopolise.

It were these people who committed the greatest offence against our Islamic past when in schools and colleges they wilfully and persistently painted it in the blackest of colours before the young people though it embraces some of the noblest examples of human virtues, *viz.*, courage, sacrifice, etc. A case in point is their treatment of the great and de-

cisive battles of Islam *versus* Disbelief and justice *versus* injustice—the battles that decidedly established the supremacy of Faith and Truth over the forces of Falsehood and Irreligion.

Thus though a microscopic minority among their people, these foreign inspired people have virtually monopolised education in most of the Muslim countries. They are free to mould the young pupils in keeping with the wishes of their foreign masters, besides laying down the future course of Islamic renaissance movement in Muslim lands.

While teaching history, these people take care to keep the rising generations of the Muslims completely ignorant of the glorious Islamic past.

They do not as a rule like to refer to the Islamic history. If, however, on occasions they have to do in their classes, lectures or on the radio they (in most of the cases) choose such topics as are highly controversial among the Muslims, viz., the sad happenings during and after 'Othman's Caliphate, the schism between 'Alī and Muāwīyah,[1]

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1. Mu'āwīyah bin Abī Sufyān Ṣakhr bin Ḥarb al-Umawī al-Qureshī was the founder of the great Omayyad Empire in Syria. Born in Mecca, he embraced Islam on the day when Mecca fell; was later made a secretary to the Prophet to record the revelations. He was made the commander of a battalion of the Muslim troops under his brother Yazīd in the battle of Rome in Syria by the orders of the Caliph Abū Bakr. He headed the troops that conquered Beirūt, Sidon 'Arqa and Jubail. He also led the main body of his troops against 'Alī after the death of 'Othmān. The Muslims pledged their allegiance to him as caliph in 41 A.H. after the death of 'Alī. Ḥasan bin 'Alī voluntarily relinquished Caliphate in his favour with a view to ending discord and stopping bloodshed. Mu'āwīyah is considered to be one of the ablest generals of Islam. His armies reached the very shores of the Atlantic Ocean in North Africa. He conquered Sudān and laid siege to Istanbul with sea and land forces. He was the first to organize Navy in Islamic history and the first to mount a sea attack against the Romans in the Mediterranean Sea. His fleet captured Crete, Rhodes, Cyprus, and the Islands of Dardannelles. According to some historians the fleet prepared by Mu'āwīyah included one thousand and

'Āe'ysha,[1] Ṭalḥaḥ, and Al-Zubair (may God bless them all).

They wax eloquently on these controversial topics giving a detailed account of all the events and their causes and then proceed to philosophise and set forth their own views on them. And in this way they inject their own views into raw minds of their pupils through lectures and talks as the only true interpretation of Islamic history. It is not given to them to talk to their students about the countless bright portions of it which enshrine some of the sublimest examples of heroism, sacrifice, perseverance that were inspired by the teachings of Islam among its followers.

Such a misrepresentation of Islamic history is nothing short of an act of sabotage against the integrity of the Muslim society from within. But still it continued unchecked over many decades in our schools, colleges and universities under their control. It was meant to tighten the intellectual and cultural hold of the imperialists after they had lost their political control of the world of Islam. This intellectual-*cum*-cultural hold of the imperialists, though milder and less offensive than political slavery, is in fact the worst form of imperialism, which these monopolists of education in the Muslim lands wanted to impose on their countrymen.

The underlying purpose in distorting the Islamic history

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seven hundred ships. The people in general accuse him of forcing the Muslims to pledge their allegiance to his son Yazīd who did not deserve it. The Shī'a community is particularly very hard on him, the orthodox among them being of the view that he was in reality a disbeliever. Mu'āwīyah died in Damascus in 60 A.H.

1. The "mother of the faithful", 'Ae'ysha, the daughter of Abū Bakr al-Ṣiddīque, needs no formal introduction. She was the most learned among women in Islam. The Holy Prophet married her in 2 A.H. She has transmitted traditions from the Holy Prophet more than any other Muslim woman, the number of these traditions being, according to some traditionists, 221. She was the most beloved wife of the Holy Prophet. She participated in the 'Battle of the Camel' with those who demanded of 'Alī that 'Othmān's assassins should be punished. She died in 58 A.H.

except in a few rare cases, was to sow discord among the Muslims or to put to ridicule or condemn to inanity Muslim rulers, and in this way gradually make the Muslim youth averse to his glorious past and its heroes. For, these rancorous foreign rulers feared that the lives of their heroes and their glorious past might inspire the Muslim youth to new deeds of heroism. They might, for instance, be inspired to read how Islam with the strength of conviction transformed the savage bedouins and made them the leaders of the world. It was Islam that enabled them to make history—such as to this day remains unsurpassed in grandeur, sublimity, and glory. This indeed is a history which if properly taught in schools and colleges is still capable of producing young men, sound in bodies, firm in convictions, and polite in manners—brave, steadfast, the successful leaders of men! Yes, it can still give us young men who should unite in their person, the truth of Abū Bakr, Justice of 'Omar, nobility of 'Othmān, bravery of 'Alī, generalship of Khālid, experience of 'Amr, statesmanship and sagacity of Mu'āwīyah and fearlessness of Ibn al-Zubair.

But the presence of these limpets of a dark past, these self-styled champions of progress and liberalism in our body politic has in all the Muslim countries created serious problems for the Muslims. They have distorted and misinterpreted our Islamic history more effectively than the Christian missionaries or other enemies of Islam could have ever hoped for.

It was through these monopolists of education in Muslim lands that the rancorous imperialists succeeded in their attempts of creating a distorted view of our glorious past. They dropped Islamic history altogether from the courses of studies or mutilated it to prejudice the mind of a reader. The inclusion of these hand-picked portions of Islamic history was similarly exploited to malign the heroes and able generals of Islam. Their biased attitude towards our heroes such as

'Othmān, al-Zubair,[1] Mu'āwīyah and 'Amr[2] bin al-'Āṣ and their great love for depicting[3] them as insincere and

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1. 'Abdullah bin al-Zubair bin al-'Awām is the famous companion. He was in his youth a brave horseman among the Quraysh; was one of the commanders who captured Tunis where he killed the Roman king. He challenged the genuineness of the Omayyad caliphate and proclaimed his own caliphate after the death of Yazīd bin Mu'āwīyah and captured Ḥijāz, Egypt, 'Irāq, Yemen, Khurāsān and most of Syria. Fierce battles between him and the Omayyad ruler, 'Abdul Mālik bin Marwān, followed and ended with his defeat. The Syrian army under Ḥajjāj bin Yousuf besieged him in the sacred plain of Mecca. He fell fighting bravely at 80 in 73 A.H. He was the first child to be born in Madīnah after the Prophet's arrival in Madīnah. His Caliphate lasted 9 years.

2. 'Amr bin al-'Āṣ bin Wā'il al-Sahmī al-Qarshī was, as the learned author of *Al-A'lām* said, one of the great politicians, geniuses, and wise and prudent men of Arabia. In Jāhillīya he was a sworn enemy of the Holy Prophet and once went to Ethiopia to bring back the Meccan Muslims who had taken refuge there but returned without success. He embraced Islam along with Khālīd bin Walīd after the treaty of Ḥudaibīya. The Holy Prophet sent him at the head of the military expedition of Dhāt-al-Salāsal. Abū Bakr 'Omar were also sent out to help him. Later he was appointed governor of 'Omān. He was one of the four great generals who conquered Syria. The credit for conquering Palestine and Egypt also goes to him. 'Omar first made him governor over Palestine and then over Egypt. But when 'Othmān became caliph he dismissed him. During the internecine fighting that followed he sided with Mu'āwīyah and again became governor of Egypt. 'Omar bin al-Khaṭṭāb was a great admirer of his wisdom and he used to say: "Whenever I see a man stammering in his speech I wonder to think that the creator of this man and of 'Amr bin al-'Āṣ is one and the same God." He died as governor of Egypt in 43 A.H.

3. Once I read in a pictorial magazine about a film on the life of Khālid bin Walīd in which he was shown courting the wife of Mālik bin Nuwaira who was executed by him during a battle against the defecting Arab tribes. Some of the historians hold that Khālid married Mālik bin Nuwaira's wife after executing him as an apostate. The most painful scene was that in which the actor representing the great hero was shown embracing an actress who represented Nuwaira, the wife of Mālik bin Nuwaira. This is how the stooges of imperialists are engaged in a campaign of vilification against the great generals and heroes of Islam. As they cannot enjoy a film without sexual touch in it they added this outragious scene to it.

selfish is a case in point. For similar reasons they appear to be so fond of dwelling upon certain views of the famous Companion, Abū Dhar Al-Ghiffārī, though none among his companions subscribed to his view-point so that the third Caliph in the end expelled him to Al-Rabdha.

Besides this they also insist on circulating such fabricated accounts and stories about certain Omayyad caliphs and their great generals and present them in false colours to create hatred and contempt for them. Incidentally, these very Omayyad caliphs and their great generals have been the most unpopular among the Christian missionaries, idol-worshippers, and magians, for it was in the days of these caliphs and under these generals that politically and militarily the superiority of the forces of Islam was finally established. Their forces had penetrated deep into the very heart of Europe and their five hundred thousand men strong army stood only three hundred kilometers from the city of Paris. Hundreds of thousands of troops were at the same time pouring out of Damascus and were sweeping away all signs of paganism and magianism.

That is why these Christian missionaries are so annoyed with these caliphs and their generals. It is in fact this very Christian hatred which is reflected in the speeches, lectures and articles of their spiritual disciples who are apparently a part of the Muslim community, like their spiritual masters they too try to vilify these caliphs and the great generals under whom Islamic forces fought some of the most crucial battles against their Western enemies, the crusaders, and their eastern counterparts, the pagans and magians.

As such, by relegating our Islamic history into oblivion and banishing it from schools and colleges or presenting a patchy and distorted view of it, can benefit the enemies of Islam alone as such a treatment of it is bound to produce a distorted view and hatred and contempt in the young minds. But this same was the real object which our enemies aimed at

in their teaching of Islamic history. They were, thanks to these disruptive elements in the Muslim society, successful in their mission making the Muslim youth steadily drift away from Islam and look upon Europe as their beau ideal and its civilization and heores as the only subjects worth studying. The matter has come to such a pass that our youth have lost the capacity to appreciate any good thing which did not originate in the West.

The real reason behind their current attitude towards Islamic history is therefore the fact that ever since they began thinking on their own they never heard or read about Islamic history, its great heroes, or scholars. Their study was limited to subjects such as the battles of Trafalgar and Waterloo, adventures of Antonio, love of Cleopatra, intrepidity of Napoleon, perseverance of Willington, bravery of Nelson, exploits of Christopher Columbus, besides the civilization of Pharaohs, the culture of Rome, philosophy of Greece, virtue of St. Maria, chastity of Jeaune D'Arc and a host of others. Their teachers never told the Muslim youth anything about the history of their religion, their heroes, bravery of Muslim generals, clean lives of Muslim rulers, sense of justice and fairplay of the caliphs, glory and greatness of their civilization and culture, eminence of Muslim scholars and keen insight of their philosophers.

The strangest thing about these traducers of Islamic history is that when they talk about it they take care not to mention Islam in the course of their talk; they present it as the history of a particular racial group (the Arabs) and as if it had nothing to do with Islam!

Once I asked a young man, who had obtained the highest degree in History from one of these universities, about the battle of Sawari. He pleaded total ignorance and laughingly told me that he had never before heard about this battle with such a strange name.

The Battle of Sawari is nonetheless considered to be one of the most decisive sea battles in the annals of war be-

tween Islam and the Roman Empire in which the Muslim Navy completely destroyed the Roman fleet and put it out of action. It took place in the days of Caliph Othmān bin 'Affān in the Tunisian waters. Abdullah bin Sa'ad bin 'Abī Sarh was the commander of the Muslim army in this battle.

When, however, I asked this "educated" post-graduate about the battle of Trafalgar,[1] he at once set off giving me its full details as if he had been in the thick of the battle. He described to me with gusto the bravery of Nelson, his perseverance; how he was wounded when commanding his men, how the French naval forces were at last routed losing eighteen ships; and how the English took the French Admiral prisoner.

This ignorance of the Islamic history and command over the history of a foreign people is solely the result of the modern "education" being given to our young people in pursuance of the educational policy, that had been chalked out by the enemies of Islam over the years, and is, unfortunately, still being followed by many Muslim countries.

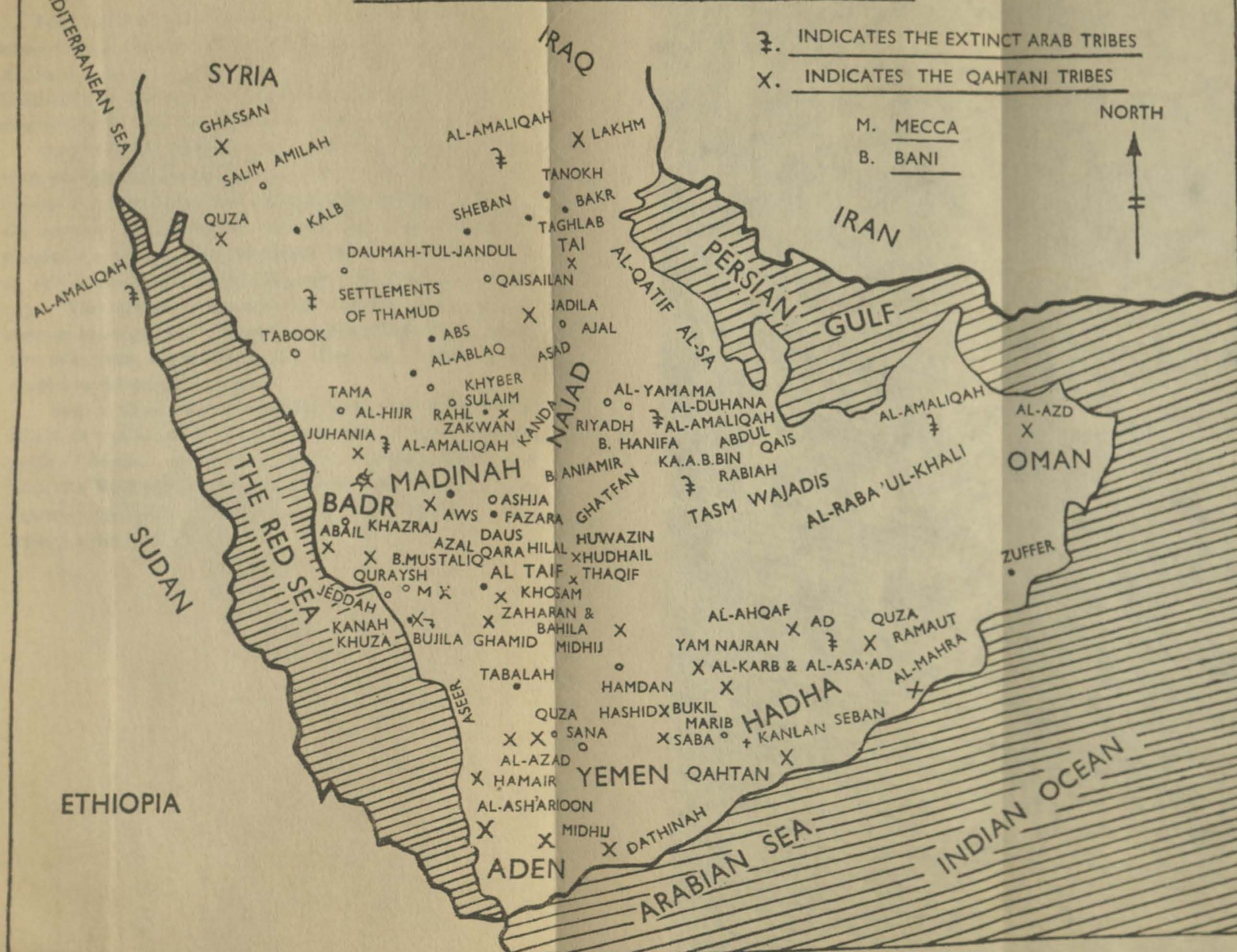
We call upon God and invoke all His fair names and exquisite attributes to make us firm in our faith and guide us on to the right path, for verily He is All-Powerful!

Muḥammad Aḥmad Bāshmail

The Holy Mecca
(Ramaḍan), 1382 A.H./1963 A.D.

1. The famous sea-battle between the British and the French that took place near the Spanish shores during Napoleon Bonaparte's days in the year 1805.

MAP SHOWING THE SETTLEMENTS OF DIFFERENT ARAB TRIBES AT THE ADVENT OF ISLAM & BEFORE IT.



BADR

Badr—with a "*fatḥa*" on the first and "*skun*"of the second letter—is the name of the celebrated well and market-place of Arabia, and is so named after one Badr bin Quraysh bin Mukhlad bin An-Naḍr bin Kanānah who hailed from the clan of Ghaffār and was the first to sink a well at this place.

Az-Zubair bin Bikār, however, says that the name of the man was Quraysh bin Al-Ḥārith, who called it Quraysh after himself but that it soon lost this original significance due to the stronger associations it had with the clan of Quraysh especially as Quraysh bin Al-Ḥārith himself acted as a guide as well as a purveyor to the Quraysh. So the people would say: 'The caravan of Quraysh has arrived; the Qurayshite caravan has departed.' His son's name was Badr bin Quraysh, the man from whom Badr, the place that witnessed this auspicious action got its name.

Badr is about 160 miles to the south-west of the city of Madīnah and is situated at a distance of 250 miles from the north of Mecca. By car the distance between Mecca and Badr and Badr and Madīnah is 343 kilometers and 153 kilometers, respectively. The Red Sea coast is at about 30 kilometers to the west of Badr.

Chapter I

BEFORE THE GREAT ENCOUNTER

The Beginning of the conflict of Islam and Paganism in Mecca.
Slanderous Propaganda. Confusion and Persecution.
The Quraysh threaten Abū Ṭālib with a civil war. Abū Ṭālib ignores the Threat.
The Social Boycott and Economic Blockade of Banī Hāshim and Banī Al-Muṭṭalib.
The failure of the Policy of Boycott and Economic Blockade.

Before going into the details of this decisive battle we must take a bird's eye-view of the events and important developments that preceded it, as they are so closely related to this battle that some of them may even be termed as the indispensable links of the chain.

The Prophet (peace be upon him) lived in Mecca for thirteen years struggling hard to spread Islam among her people—the creed that God the Exalted had ordained him to propagate as his mission in life.

His struggle during his Meccan life was a purely peaceful one during which no weapon was ever used. His adversaries too did all they could and tried all means at their disposal to oppose the message of Islam and obstruct its onward march. For this they resorted freely to torture, threats and social boycott but were reluctant to take up arms.

To begin with, the Quraysh fought against Islam with all types of hostile propaganda in order to create confusion and prevent the people from listening to the Prophet and presented his message before them in a distorted form.

In Mecca they hired the riff-raff, the story-tellers and the poets to malign the Holy Prophet (peace be upon him). It was a cruel war of nerves with all its attendant miseries and sufferings and was directed against the people who favourably responded to the Prophet with a view to frightening them

away from him. In the beginning, this policy of the Quraysh bore some fruits in so much as their immediate object of isolating the Prophet and his message from the common run of men was concerned. The isolation was almost complete as Ibn Hishām has recorded saying : "The cruellest treatment that the Holy Prophet ever experienced at the hands of the Quraysh was when one day he went out and met none but such people, both the free and the slave, as vexed and repudiated him. So he repaired to his house (in a state of extreme dejection) and covered himself with a cloth due to the bitter experience he had had that day. So God the Exalted sent down the revelation to him : O thou wrapped ! Arise and warn."

Propaganda Campaign Against the Holy Prophet

Perturbed over the success of the mission of the Holy Prophet the Quraysh sent deputations and parties all over the country, to malign the Prophet, to confuse other tribes and dissuade them from accepting Islam. Of these, the most important ones were those they organised every year close to the pilgrimage season in order to beguile the pilgrims by confusing their thoughts and creating doubts in their minds about all that the Holy Prophet (peace be upon him) said or preached.

But despite this initial success the Quraysh failed in their attempts to check the spread of the word of God. Their shafts of ridicule, scornful derision and calumnious propaganda in Mecca fell flat and the Holy Prophet (peace be upon him) remained steadfast and resolute as ever.

The opposition of the Quraysh to the new creed, however, defeated its own purpose. Instead of proving a hinderance to the spread of the new religion and stifling it within the city-limits of Mecca, as the Quraysh had anticipated, all that the opposition to it resulted in was that the dynamic appeal of Islam now created a wider circle outside the Quraysh. The Holy Prophet now approached various

incoming groups of pilgrims to Mecca from different Arab tribes, all of them polytheists and explained to them his message, what it meant for them, and persuaded them to come into the fold of Islam.

The Meccan Parliament Meets

Thus the danger that threatened the supremacy of the Quraysh as the spiritual leaders of the Arabs assumed still wider dimensions. As a result thereof the elders of Mecca assembled in their parliament house called "Dār-un-Nadwa", to discuss among themselves as to the methods and means to check the growing influence of the new faith. They regarded Muḥammad (peace be upon him) and his message a potent danger to their religion and disparaging for their gods.

The parliament discussed and wrangled for long and considered the matter from all possible angles. Diverse solutions and suggestions were offered by the assembling chiefs. The first to address the parliament was Al-Walīd bin Al-Mughīra al-Makhzūmī who said :

"O ye the people of Quraysh! The season of pilgrimage has again set in and the deputations of people from different parts of Arabia shall soon start pouring into your city. They (as you know) already know about him (*i.e.*, the Holy Prophet) So you must now form one opinion about him so that your statements should not contradict one another."

The people gathered there replied : "O father of 'Abd Shams ! Tell us an opinion you hold regarding him. All of us shall hold and express the same opinion regarding him." At this he said : "Nay, you speak ; I shall listen to what you say." At this, many speeches followed wherein the speakers argued their case and made various suggestions. A speaker said : "We shall say that he is a soothsayer." To this Al-Walīd objected saying : "By God, he is no soothsayer. We have seen the soothsayers. But his speech has nothing in common with the mumbling of a soothsayer ; nor is it rhymed like that." They said, "We shall then say that he

is mad." He said : "No, he is not mad. We have seen the mad and we know what madness is. There is, in his case, neither the choking nor the obsession with evil which indicates madness." They said : "We shall say that he is a poet." He said, "He is no poet. We know poetry in all its forms—the iambus, its intonation, spontaneity, artificiality, and genuineness; no, it is not poetry." The people said : "Let us then call him a magician." But said he : "He is no magician either for we have witnessed the magicians as well as their sorcery. Neither does he spit out his words nor does he practise tying of knots as the sorcerers do." At this they asked him : "What shall then we, O father of 'Abd Shams, say about him?" At this, explaining his viewpoint, he said, "By God, his speech is sweet and is just like the palm-tree in its strength, sweetness and fructification. So whatever you say regarding its offensive character shall soon be discovered." However, he said : "The statement closest to the truth will be to say that there is magic in his speech that alienates a man from his father, his brother, his wife, and his family." The assembly unanimously accepted this proposal of Al-Walīd bin Al-Mughīra al-Makhzūmī.

Calumnious Propaganda Parties

To put the above suggestion into practice, the Quraysh organised special groups and told them to approach the incoming pilgrims and warn them against the evil consequences of listening to or paying attention to what the Holy Prophet preached, telling them that he was a dangerous enchanter who alienated sons from their fathers, husbands from wives and so on.

Ibn Isḥāq writes : These groups launched their propaganda campaigns on these lines against the Holy Prophet amongst all the people they came across...(with the result that) when the Arab pilgrims at the end of the pilgrimage season returned to their tribes, they carried his name and message back to their homes. Thus the whole of Arabia came to

know about the Prophet and his mission.

But all this calumnious propaganda or the cold war (as it is called in the present-day world) did not in any way help the Quraysh. It did not discourage the Holy Prophet (peace be upon him) nor did these machinations, obstacles and false accusations levelled against him by the Quraysh deterred him to the dismay of his adversaries who expected that finding himself forsaken and alone he would abandon his mission. But steadfastly and patiently he continued preaching the word of his Lord during this critical period of his life without being discouraged by the opposition or the sufferings he had to undergo for it ; his fame grew and his following swelled as did also the anxiety and surprise of his adversaries, the Quraysh.

The Threat of Civil War

When the chiefs of Mecca found that their propaganda had proved a damp squib and had, on the contrary, steeled his resolution, they resorted to coercive measures in order to force him give up preaching that cut at the roots of their cherished beliefs and religion.

They threatened to declare war on the Holy Prophet if he did not abstain from insulting their gods by exhorting men to give up worshipping them.

As Abū Ṭālib (the Holy Prophet's uncle and his guardian after the death of his grandfather, 'Abd al-Muṭṭalib) was his chief supporter against these hostile Arab tribes, the Quraysh resolved to send a deputation to wait on him in order to convey to him their strong protest against what his nephew, the Holy Prophet (peace be upon him), propagated casting slight on their gods and showing disdain for their idols. The Meccan parliament instructed the members of the delegation to warn the head of the Hāshimite family, Abū Ṭālib, against the civil war they threatened to wage against them, if his nephew did not stop preaching his revolutionary message against paganism and idol-worship. They said they would

fight as long as he (*i.e.*, Abū Ṭālib) continued to shield the Holy Prophet and connived at his preaching against their cherished religion.

The Quraysh Deputation Waits on Abū Ṭālib

The parliamentary deputation met the Hāshimite head at the family's place of meeting where in the presence of the elders of the family of 'Abd Manāf, the leader of the deputation began: "O Abū Ṭālib ! Verily you are our senior ; and command dignity and respect amongst us. We told you before to dissuade your nephew from such activities but you did not. By God, we cannot sit idle and see our forefathers abused, our ideals ridiculed, and our gods slighted. Either you withdraw your protection or we shall fight against him and you till one of us perishes."

This strong note of warning made a deep impression on the aged Abū Ṭālib. He sent for the Holy Prophet (peace be upon him) and told him about the deputation of the Quraysh and the strong protest they had lodged with him on behalf of various families of Quraysh against the slight he cast on their gods and said: "Be compassionate to me and to yourself and don't burden me with a burden which I have no strength to undertake."

This was enough to make the Holy Prophet understand that his uncle was no longer in a mood to help him and wanted to back out. He did not, however, even at this critical juncture mince words but declared unequivocally and without hesitation, that he was not ready to become a party to an agreement that sought to prevent him from discharging the great trust reposed in him by Allah, even if his uncle, Abū Ṭālib should withdraw and refuse to help or protect him.

With an unshakable resolve he said to his uncle : "O my uncle! By God, even if these people place the sun on my right hand and the moon on my left hand on the condition that I should give up this mission, I would not leave it,"

and saying this he left the place.

Abū Ṭālib Rejects the Quraysh Demands

The words of the Holy Prophet found way into Abū Ṭālib's heart and for the time being he forgot the warning of the Quraysh deputation. His better sense prevailed and he was no longer afraid of the Quraysh, their power or their warning. After listening to these inspiring words of the Prophet, he called back the Holy Prophet who had turned to go out saying: "My brother's son! Go and preach whatever you would. I will never surrender you to your enemies."

Abū Ṭālib, however, knew better as to how the Quraysh would react in his open declaration of support for his nephew and his refusal to surrender him to them. Therefore, he called in the leaders of Banī Hāshim and Banī Al-Muṭṭalib and apprised them of the gravity of the situation arising out of his resolve (which was already the talk of the town) to support the Prophet. He requested them to stand by him in protecting Muḥammad. With the only exception of Abū Lahab, another uncle of the Prophet (his sworn enemy) all those present (Muslims as well as the polytheists among them) responded favourably to his appeal.

The formal declaration of support by Abū Ṭālib for the Prophet ushered in a new phase in the conflict of paganism and Islam. The Quraysh intensified their campaign against the Muslims and resorted to coercive measures to demoralise them. They were outraged and became the bitter enemies of the Holy Prophet. As, however, Banī Hāshim and Banī Al-Muṭṭalib carried great weight in war as well as in peace among the clans of Mecca, Quraysh could do him no harm.

The Quraysh once thought of declaring a bloody war on the two tribes, Banī Hāshim and Banī Al-Muṭṭalib, for their taking sides with the Holy Prophet, but the saner elements among them knew the disastrous consequences of civil war. It was, in fact, this very fear that stood between them and

their attempts to assassinate the Prophet (peace be upon him), the greatest one ever sent by God.

That is why this time too they avoided an armed clash with the supporters of the Prophet (although it was but a temporary phase). Instead, they launched a social boycott of the Muslims, a measure no less cruel than the declaration of an unwarranted and bloody war. They laid the two tribes under socio-economic boycott.

The Quraysh Seek a Personal Rapprochement with the Prophet

Before this boycott the Quraysh once more approached the Holy Prophet with a view to bringing about a compromise with him and so put an end to the mutual hostilities.

'Utbah bin Rabī'ah, it is said, one day speaking in the Meccan Parliament expressed grave concern over the growing danger embodied in the message of the Prophet Muḥammad as it was now beginning to attract an increasing number of the Quraysh youth.

'Utbah, a leader of Banī 'Abd Manāf, and reputed for his statesmanship and wisdom, his speech initiated a serious discussion in the Meccan Parliament and they resolved to depute 'Utbah to contact Muḥammad (peace be upon him), and to try to arrive at a compromise with him. He was authorised to offer to the Prophet any rank or position or amount of money if he should promise to keep silent and stop his preachings. At the ensuing tête-a-tête, by no means a public one, the Quraysh leader said : "My brother's son! As you well know you are by lineage our own flesh and blood. But you have brought your people a thing of immense importance. It has weakened their power, put their cherished ideals to ridicule, cast slight on their gods and religion imputing unbelief to their forefathers. Therefore, listen to me, for I propose to offer you things such as some of them you might like to have." The Messenger of God replied: "Speak thou, Abu'l-Walīd, I am listening." At this he said: "My brother's son, if you are activitated by a desire

to accumulate riches, we are ready to give you wealth so as to make you the richest among us; if you want honour, we are ready to make you our leader and accept your verdict as final in our social life; if you aspire to leadership, we are ready to crown you as our king; and if it is due to the influence of some evil spirit on you, which it is beyond your power to shake off, we are prepared to arrange for your treatment and bear the expenses thereof till you are fully cured of it for, sometimes, it so happens that an evil spirit overpowers a man and the man is cured only when he is properly treated."

Failure of the Conciliatory Move

When 'Utbah bin Rabī'ah had finished speaking, the Messenger of God said: "Have you, Abu'l-Walīd, concluded whatever you wanted to say?"

"Yes," said he.

Then said the Prophet, "Listen to me."

"I will," he said.

and so the Prophet recited:

"In the name of Allah, the Beneficent, the Merciful. Ḥa Mīm. A revelation from the Beneficent, the Merciful. A book whereof the verses are expounded, a Qur'ān in Arabic for the people who have knowledge. Good tidings and a warning. But most of them turn away so that they hear not."[1] And so the Holy Prophet went on reciting the Qur'ānic chapter while 'Utbah listened in silence reclining on his hands thrown back. Then the Holy Prophet stopped reciting and fell prostrate in adoration to God. Thereafter he said: "Abu'l-Walīd, you have heard what I had to say in response to your offer. That is my answer to you and to the Quraysh who sent you."

'Utbah was so overwhelmed by the eloquence and grandeur of what he had just heard that after the recitation

1. *Fuṣilāt*, 1-3.

he was left completely speechless. He could not utter even a word. His mind was abruptly changed so that he went back to the Quraysh almost a changed man.

The leaders of Mecca discovered the change in his facial expression when 'Utbah returned to them. One of them remarked : "By God, Abu'l-Walīd has come back to you with a face different from that he had gone away with." 'Utbah bin Rabī'ah was an important member of the elite of the Quraysh and was considered to be a man of sound judgement revered for his prudence, deep insight and candidness. Therefore, when he took his seat in the assembly, the Quraysh enquired of him about the result of his talk with the Prophet saying : "What have you left behind, Abu'l-Walīd?" He replied : "Behind me I have left a wonderful speech the like whereof I have, by God, never before heard in my life. By God, it is neither poetry, nor soothsaying." He went on to say : "O ye the people of Quraysh! follow my advice and on my word, leave alone this man and what he is after. By God, the words that I heard from him portend great events. If the Arabs overpowered him you may be content with the outcome without yourselves being directly involved in it; if on the other hand he subdued the Arab people (then also you have nothing to worry about, for,) his rule shall be yours (as well), and his honour your honour, and you shall then be the most fortunate people amongst men."

Hearing his talk like this they called out : "He has, by God, cast his spell on you, Abu'l-Walīd." Thus instead of accepting his advice they accused 'Utbah bin Rabī'ah of having succumbed to the spell of the Prophet Muḥammad (peace be upon him) and his bewitching language. To this charge 'Utbah (still confident of the truth of what he spoke) said : "This is my opinion; you may do as you think proper."

The Policy of Socio-Economic Boycott

When they failed in persuading the Holy Prophet to

cease preaching by bribing him with a high rank, riches, and position through 'Utbah bin Rabī'ah or to persuade Abū Ṭālib, Banī Hāshim and Banī Al-Muṭṭalib to desert the Prophet, the Quraysh adopted the policy of a socio-economic boycott of Banī Hāshim and Banī Al-Muṭṭalib. They imposed a crippling and cruel social and economic embargo on the two clans.

The Quraysh got together in their parliament house to finalise measures against the ever growing menace of the new faith which with each passing day claimed fresh victories in and inside Mecca among the neighbouring tribes. What in particular pinched the Quraysh was the conversion of 'Omar bin al-Khaṭṭāb and Ḥamza bin 'Abd al-Muṭṭalib, both of whom occupied a very high position among their elite. The conversion of these two men undoubtedly added much to the strength of the Muslims.

The Parliament Resolves on Boycott

The Meccan Parliament adopted a resolution which said that a socio-economic boycott should be imposed on the two tribes, Banī Hāshim and Banī Al-Muṭṭalib. Both these tribes (the Muslims as well as the non-Muslims among them), however, stood courageously against these hostile measures and never even for a moment thought of abandoning Muḥammad the Prophet of God (peace be upon him). They rather chose to face manfully all the hardships and miseries that their support for him brought upon them.

Ibn Isḥāq observes that when the Quraysh found that the companions of the Prophet had reached a country [Abyssinia] where they had found peace and a home and that Negus, the ruler thereof had refused to surrender the Muslims to them (the Quraysh); and that 'Omar had embraced Islam and had now along with Ḥamza bin 'Abd al-Muṭṭalib joined the followers of the Prophet ; and that Islam was also making headway among the tribes outside Mecca, they got together and decided at last to draw a deed forbid-

ding further matrimonial ties with Banī Hāshim and Banī Al-Muṭṭalib, and that they shall have no business transactions with them. By a general and unanimous vote they drew a deed on a parchment formally pledging themselves to support one another in enforcing the sanctions against the two tribes. They placed this deed of boycott in the heart of Ka'ba.

When the Quraysh enforced this socio-economic boycott of Banī Hāshim and Banī Al-Muṭṭalib both the tribes with Abū Ṭālib at their head retired into the valley named She'ab Abī Ṭālib. Only Abū Lahab ('Abd al-'Uzza bin 'Abd al-Muṭṭalib) went over to the Quraysh and sided with them against his own family.

After the Boycott

Thus the conflict developed and its sphere expanded, for now it was no more directed against Muḥammad alone but two of the most important tribes of Quraysh were also directly affected by it.

Strongest measures were taken against the Muslims and their allies Banī Hāshim and Banī Al-Muṭṭalib. The Quraysh ceaselessly perpetrated atrocities upon the Muslims. They put guards at the end of all the exits leading to and from the mountain pass, She'ab Abī Ṭālib that now housed the besieged Muslims, in order to prevent the smuggling in of foodstuff by any generous-hearted Meccans. Abū Jahl himself kept a vigil over the besieged Muslims. Once during the usual patrol he came across Ḥakīm bin Ḥizām bin Khwailid bin Asad and found two slaves with him carrying some wheat for the Prophet's wife Khadīja,[1] the daughter of Khwailid and

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1. Khadīja bint Khwailid bin Asad bin 'Abd al-'Uzza al-Qurayshia, the first wife of the Prophet who at the time of their marriage was fifteen years older than her husband. Her father was killed in the battle of Fujjār. Her first husband was Abi Hāla bin Zarāra al-Tamīmī. She was one of the wealthiest persons and a business magnate who employed diligent workers to trade on the basis of partnership especially for the famous Meccan trade with Syria. Thus she entered into a contract with [*Contd.*

aunt of Ḥakīm bin Ḥizām bin Khwailid. Thereupon he promptly stopped him and tried to seize the foodgrains he carried with him.

Siege Lasts Three Years

The siege imposed by the Quraysh against Banī Hāshim and Banī Al-Muṭṭalib lasted for three full years, during which the besieged underwent all sorts of privations with all the attendant miseries. They were not permitted to approach other people or mix up with them as they were under a social interdict.

What the Quraysh had in their mind while imposing the socio-economic sanctions on the two tribes was to force them to desert the Prophet so as to isolate him socially and thus render him as well as his revolutionary message ineffective.

This cruel policy did not, however, yield any positive results, for the Prophet remained as resolute and firm in his trust in God as ever. Besides this (contrary to their expectations) persecution brought the Muslims together and they flocked round the Prophet more closely. Even the non-believing members of his family stood firm by him.

So far as the spread of Islam is concerned the imposition

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the Prophet before his prophethood to sell her goods in Syria. Accompanying a Syria bound caravan he went in for trade in the Syrian market of Baṣra and returned to her with a handsome profit. He was at that time 25, and was on his return approached by her and marriage was proposed to him to which he consented. At this she broke the news to her uncle ('Amr bin Asad bin 'Abd al-'Uzza who was also pleased at the proposal). Thus she was married to the Prophet before he received the call to prophethood and bore him two sons, al-Qāsim (after whom the Prophet is also surnamed as Abu'l-Qāsim) and 'Abdullah ("the good" and "the pure") and four daughters, Zainab, Ruqaiyya, Umm Kalthūm and Fāṭimah (may God bless them all)! When the Prophet was raised to prophethood she was the first convert to the new faith as she was also a good and loving wife. With her behaviour and a sympathetic heart she proved a great source of comfort and relief to the Holy Prophet (peace be upon him) at a time when he was mercilessly persecuted and pursued in the streets of Mecca. She died in Mecca three years before Hijrat at the age of 64.

of economic embargo and social boycott against the Prophet, his followers and helpers did not bring any tangible result in checking its onward march. It made fresh inroads claiming more and more adherents every day not only among the Meccans but among a large number of the tribes outside Mecca as well. The message of Islam spread all over the Arabian peninsula. A great many people repaired to Mecca in order to know more about it and the Apostle of God. Most of them when satisfied readily embraced the new faith.

The End of the Cruel Embargo

The Holy Prophet, his followers as well as his non-believing kinsmen remained steadfast in the face of merciless persecution and high-handed treatment meted out to them by the Quraysh. Some generous and brave souls among the idolatrous Meccans did, however, somehow or other manage to smuggle food stuffs into the valley.

However, when the persecution, cruelty and heartlessness of the elders of Mecca reached beyond endurance, some conscientious members of the Meccan gentry reacted against it. Secretly, they met and decided that it was a heinous crime against a part of their own people and entered there and then into a covenant among themselves pledging to leave no stone unturned to end the cruel socio-economic blockade and wipe off this stigma from the face of their people. With this end in view they resolved to get hold of the deed of boycott placed in Ka'ba and tear it off.

Five Noble Men

The noble generous-hearted persons who thus pledged to do away with the blockade and who in the end did accomplish their noble objective were:

1. Hishām bin 'Amr bin Rabī'ah al-Āmrī;[1]

1. He, a noble soul, later on embraced Islam and lived a very good Muslim. The Holy Prophet gave him fifteen camels out of the booty captured in the battle of Ḥunain.

2. Zuhair bin Abī Umayyah bin al-Mughīra al-Makhzūmī;[1]
3. Al-Mut'im bin 'Adī bin Naufal bin 'Abd Manāf;[2]
4. Al-Bakhtarī bin Hishām;[3]
5. Zam'a bin Al-Aswad bin Al-Muṭṭalib al-Asadī.[4]

These five nobles in a secret meeting during the night in Al-Ḥajūn, in the upper part of Mecca, entered into a league to do away with this high-handedness. They also chalked out a detailed plan of action for this purpose. According to the plan, it was agreed that Zuhair bin Abī Umayyah would attend the assembly of the Quraysh in Ka'ba and loudly proclaim his dissatisfaction with the contents of the cruel deed imposing a socio-economic blockade against Banī Hāshim and Banī Al-Muṭṭalib and would then call upon them to nullify it. As a tacit provision, they also agreed that if anyone from among the Meccan leaders opposed him, he would be reinforced by the other four in demanding the nullification of the deed of blockade.

A Decision in the Night

Early next morning all the five went to the Ka'ba where the people assembled. Zuhair bin Abī Umayyah circumambulated the Holy Ka'ba seven times, then turning to the assembly of Quraysh he proclaimed: "Ye the Meccan people, I eat food and put on clothes while the Banū Hāshim are starving: they can neither buy nor sell anything. By God,

1. This noble person, the brother of the Prophet's wife, Umm Salma, embraced Islam after the conquest of Mecca.

2. He, as reported by Ibn Ḥajr in his *Al-Iṣāba*, died in unbelief.

3. He was killed in the battle of Badr although the Holy Prophet had as a mark of deference for his nobility of soul displayed in his efforts for putting an end to this cruel embargo, had ordered the Muslim army to spare his life. But Al-Majzar bin Ziād al-Balvī had to put him to sword after he declined all alternatives save that of fighting.

4. Zam'a bin Al-Aswad, the beloved of his father, was a polytheist. He was killed in the battle of Badr.

I will not sit idle until I get this cruel deed of boycott torn to pieces."[1]

Hearing this from him Abū Jahl flew into a rage and shouted back to Zuhair bin Abī Umayyah: "By God, you are a liar. You shall not tear this deed." At this Zam'a bin Al-Aswad, as agreed to, cut short Abū Jahl saying: "You are, by God, a still greater liar. We never agreed to its contents when you put them down." Zam'a was supported in his assertion by Abu'l Bakhtarī bin Hishām, who said: "Zam'a is right. We neither agreed to what you wrote therein nor did we ever support it." Thereupon Al-Mut'am bin 'Adī broke in and supporting his comrades said: "You two have spoken the truth and whoever says otherwise tells a lie. Before God we declare ourselves free of all obligations flowing therefrom and of what is written therein. We are not a party to this agreement."

The Deed is Destroyed: Boycott Fails Through

By now Abū Jahl had realised that the whole thing was a preplanned one and he made the famous remark: "It is a scheme hatched during the night." He was also convinced that it was extremely difficult to prevent these five leaders from accomplishing the nullification of the deed of boycott and that to do so would mean still more complications and may prove a spark of a civil war. Therefore he withdrew and kept quiet. At this Al-Mut'am bin 'Adī stepped forward in order to get hold of the deed to tear it off so as to mark the end of the inhuman boycott. But he found that it had already been eaten away by white ants excepting the introductory words: "In Thy name, O God!" With the destruction of this deed and its removal from the heart of Ka'ba came to an end the economic embargo and social boycott that the Quraysh had imposed against the family of Banū Hāshim.

Thus did the Muslims and their non-believing supporters

1. *Sīrat Ibn Hishām*, Vol. I, p. 376.

from Banī Hāshim and Banī Al-Muṭṭalib came off with flying colours from their great ordeal as not even a single man from among them covered in the face of these hardships till at last the ban was lifted and they returned to their city. They could now once again freely engage in business transactions. Islam gathered fresh strength and rapidly widened its sphere of influence. Thus it was that the policy of coercion and intimidation through starvation, privation, and a social boycott, adopted by the Quraysh with a view to driving the Muslims away from the right path failed.

CHAPTER II

THE MIGRATION

The Conflict undergoes a serious change—First Meeting between the Prophet and the Anṣār—First Pledge of 'Aqaba.

Prophet's ambassador in Madīnah.

Military alliance between the Prophet and the Anṣār.

The fear of the Quraysh and their remonstrance against the Alliance.

The escape of the Meccan Muslims to Madīnah before Hijrat.

The historic session of the Meccan Parliament.

The Quraysh decide to assassinate the Prophet to prevent him from migrating to Madīnah.

The conspiracy fizzles out.

The successful migration.

In the beginning of the ministry of the Prophet the Quraysh concentrated their efforts on the hostile propaganda, torture, persecution and social boycott of the Muslims. They thought that they would in this way succeed in isolating the Prophet from his followers by intimidating them and would then easily bring them under submission.

The following years of the conflict between Islam and paganism, however, witnessed a momentous political turn which augured ill for the pagans of Mecca. Now they realised their mistake and distinctly saw the new vexatious developments ahead. This was the successful approach the Prophet had made to the people of Yathrib and the conversion of a large number from among them to his religion. Furthermore, the Yathribites had entered into a military alliance with the Prophet pledging to defend and protect him against all his enemies just as they did for their own lives, their wives and children.

The Holy Prophet lost no opportunity during the Ḥajj season to disseminate the word of God. He would during these contacts approach different tribes coming to Mecca, and explain to them his mission and ideals and finally invite them to embrace Islam. In one of such contacts he accidentally came across some men from the two tribes of Aus and Khazraj.[1] These two tribes lived at Yathrib and belonged to the Qaḥṭān line of clans and were ranked among the strongest and the most formidable of the tribes of Arabia at the time.

The First Meeting Between the Prophet and the Anṣār

The first from among the Madinites to meet the Holy Prophet (may peace be upon him) was a group of six young men of the tribe of Khazraj. He met them during the season of pilgrimage near Al-'Aqaba at Minā and asked them: "Who are you?" "We are from Khazraj," they told him. He said: "Are you allies of the Jews ?" "Yes, we are," they replied. Thereupon he asked them if they would sit down for a while and listen to what he wanted to tell them. They readily agreed. So he explained his mission to them and exhorted them to believe in none else except one God. He offered them Islam and recited some verses from the Holy Qur'ān. This had the desired effect and they responded to his call favourably and enthusiastically.

This party turned out to be that of wise men from Madīnah, the city that had badly suffered as a result of the civil war of Khazraj and Aus. Therefore, when they met the Prophet, a new hope illuminated their hearts. They looked at the new call as a Divine Message which held for them a great promise of ending their internecine hostilities. Therefore, when he invited them to accept Islam they readily did so and promised to spread it among their people, on their return to Madīnah. They said to the Prophet:

"We shall present it before them and invite them to help

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1. For a history of these two tribes please see the book entitled *Ghazwat Oḥod* (The Battle of Oḥod) by the author.

you and accept the faith that we have embraced. So if God persuaded them to embrace it, none shall be more honourable than you." They were the persons, who from among the Helpers (Al-Anṣār), were the pioneering converts to Islam.

This first meeting between the Holy Prophet (peace be upon him) and the Madinites most probably took place three years before his migration (Hijrat) to Madīnah. After their conversion, these men (for the first time) carried the message of Islam to Madīnah and spread it in all sincerity and with great enthusiasm among the Yathribites. Their efforts bore fruit and before the year was out each and every family in the city was fully introduced to the Prophet and his mission. The following names constituted this auspicious vanguard of believers from Yathrib:

1. As'ad bin Zarāra (Banī Najjār);[1]
2. 'Auf bin Al-Ḥārith bin Rafā'a (Banī Najjār);[2]
3. Rāfe' Mālik bin Al-'Ajlān (Banī Zuraiq);[3]

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1. His full name is As'ad bin Zarāra bin 'Ads bin 'Ubaid al-Anṣārī al-Najjārī al-Khazrajī. He was the first young man from the youth of Yathrib to embrace Islam. He attended both the first and the second meeting of 'Aqaba; and was at the second meeting, the first military alliance between the Holy Prophet and Al-Anṣār,—made a chief over his tribe—the youngest among the chiefs of Anṣār. He was also the first to swear fealty to the Prophet on the night of 'Aqaba meeting; the first to inaugurate the Juma'a prayers with other Muslims in Madīnah before Hijrat when he returned to it as a preacher of Islam. He died when the Muslims were busy in building the Prophet's mosque. Zakwān bin Qais and he are the two men who enjoy precedence as the first missionaries of Islam in Madīnah. (As stated by the historian al-Wāqdī) they both visited Mecca in connection with some business they happened to have with 'Utba bin Rabī'ah. There they heard about the Prophet and had a meeting with him. When the Holy Prophet invited them to embrace Islam both of them did so and thereafter returned to Madīnah without meeting 'Utba bin Rabī'ah. (This happened before the first meeting of al-'Aqaba).

2. He fell a martyr in the battle of Badr along with his brother Ma'ūdh, after they had jointly killed the great pagan chief, Abū Jahl.

3. Rāfe' bin Mālik bin Al-'Ajlān bin 'Amr bin 'Āmir bin Zuraiq al-Khazrajī was according to Ibn Isḥāq one of those who fought at Badr.

[*Contd.*

4. Quṭba bin 'Āmir bin Hadīda (Banī Salma);[1]
5. 'Uqaba bin 'Āmir bin Nābī (Banī Ḥarām bin Ka'ab);[2]
6. Jābir bin 'Abdullah bin Ri'āb (Banī 'Ubbaid bin Ghanam).[3]

The First Meeting of Al-'Aqaba

In the year following the first meeting of the Prophet and the six men another group of twelve men from Madīnah including four men of the first group again met the Prophet near 'Aqaba. On this occasion they gave the Prophet what is (according to Ibn Isḥāq) known as the pledge (binding themselves to discharge their duties as enjoined upon them by Islam and leave off all that was forbidden by it). In the first pledge they did not mention any armed help, for till then the Prophet had not received God's permission to take up arms against the unbelievers.

The Prophet's Ambassador in Madīnah

While the Quraysh pursued their policy of persecution against the Prophet and subjected the weak among his followers to worst torture, his relations with the Yathribites, on the other hand, steadily improved.

Ibn Isḥāq tells us that it was Rāfe' who carried the famous Qur'ān chapter, "Joseph" to Madīnah. Al-Zubair bin Bikār relates that the Holy Prophet gave Rāfe' bin Mālik all the portions of Qur'ān that had during the last ten years been revealed when he met him at Al-'Aqaba. On reaching Madīnah he assembled his people and recited the Qur'ān to them in his mosque, the mosque of Banī Zuraiq, the first in which the Qur'ān was ever recited....I have not been able to verify the year and the date of his death.

1. Quṭba was the standard-bearer of Banī Salma when the Muslims marched triumphantly into Mecca. He fought at Badr and participated in all the battles during the Prophet's lifetime and died during the caliphate of 'Omar. Ibn Ḥabān, however, holds that he died in the reign of 'Othmān.

2. For the life history of 'Uqaba, please see the book, *Ghazwat Oḥod* (The Battle of Oḥod) by the author.

3. For his life sketch please refer to the author's book, *Ghazwat Oḥod.*

After the first pledge of 'Aqaba when the pilgrimage season ended the Prophet sent his first missionary to Madīnah in order to educate the converts on the basis of Islam and its laws and win over those who were still wedded to idolatry. For this purpose the Prophet chose Muṣ'ab bin 'Umair al-'Abdrī, a pious and a brave youth of Quraysh and a Muslim of great eminence amongst the earlier converts.

As the later events showed, the young man Muṣ'ab proved the best ambassador of Islam in Yathrib and fully justified the trust imposed in him by the Holy Prophet. He accomplished his mission admirably well when with his gentle manners and sincerity of purpose he persuaded a large number of Yathribites to come into the fold of Islam. The strongest and the biggest of the Yathribite tribes,—Banī 'Abd al-Ashhal with Sa'ad bin Mu'ādh at its head, also accepted Islam at his hands.

The Ambassador Returns to Mecca

The first ambassador of Islam stayed in Madīnah for about nine months after which he went back to Mecca satisfied with the success of his mission among the great Qaḥṭānī tribes of Aus and Khazraj who were later on to form the first army of Islam and a source of great strength for it in its infancy. He conveyed the happy tidings of his successful mission to the Holy Prophet and reported to him about the strength and power of the newly converted people. This remarkable achievement of the young and righteous ambassador Mus'ab bin 'Umair in the spread of the Word of God was a welcome news to the Prophet.

The Second Pledge of Al-'Aqaba

The year following the First Pledge of 'Aqaba (the second year before the Hijrat) brought to Mecca seventy-five Muslim pilgrims, among them two women. Some Madinite idolaters also accompanied these pilgrims.

On their arrival in the city they established liaison with

the Prophet and it was arranged that they should all meet the Prophet secretly on the night of the twelfth day of the month of Zil-Ḥaj. The place selected for the meeting was the valley of Minā near Al-'Aqaba where the first stoning rite is performed or the Satan is stoned.

At an appointed hour in the night the Holy Prophet reached the place near Al-'Aqaba where the Anṣār (as the Yathribites came to be known in the subsequent history of Islam) approached him one by one under the cover of darkness for they did not want that the idolatrous Meccans or their own pagan companions should know aught of their contacts with the Prophet. We would like to quote verbatim one of the chiefs of Anṣār, Ka'ab bin Mālik who was present on this occasion to show how this historic meeting proved to be a turning point in the conflict of Islam and paganism.

Ka'ab narrates ". . . Then we went forth for pilgrimage and the Holy Prophet bade us to meet him at 'Aqaba on the second day of Ḥajj. The night we were to meet the Messenger of God we took with us 'Abdullah bin 'Amr bin Ḥarām who was one of our chiefs and noblemen. We maintained perfect secrecy about the Prophet. (But) we talked to him and said: "O Abu Jābir, thou art one of our chiefs and nobles. We earnestly wish you would not become fuel for the hell-fire (in the Hereafter) on the morrow due to what you practise and believe in this world." We invited him to accept Islam and told him about our appointment with the Holy Prophet. "Thereupon", says Ka'ab, "he accepted Islam and was present with us at 'Aqaba as one of our chiefs."

"That night," continues Ka'ab, "we slept with our companions in our respective saddlebags and went away to meet the Holy Prophet. We went as surreptitiously and gently as a cat and (at last) we got together in the mountain pass near 'Aqaba. We were in all seventy-three men and two women—Nasība, daughter of Ka'ab, Umm 'Amāra of the tribe of Bani Māzan bin al-Najjār and Asmā', daughter of 'Amr who

is also known as Umm-Manī'."

He goes on to say: "We gathered in the mountain pass and awaited there for the Holy Prophet. He came after some time accompanied by his uncle 'Abbās bin 'Abdul Muṭṭalib who though still a polytheist attended this meeting, as he wanted to look after the affairs of his nephew (the Holy Prophet) in person and satisfy himself before he gave him in the protection of the Anṣār. As such, he was the first to address this gathering."

The Speeches and the Speakers

When all had got together, preliminary talks for the ratification of the military alliance between the Prophet and this distinguished elite of the two tribes Aus and Khazraj commenced. The first to speak was Al-'Abbās bin 'Abdul Muṭṭalib. He explained to his audience the heavy responsibility involved in the undertaking they proposed to pledge themselves to with respect to the Holy Prophet and the great responsibilities that such a military alliance would devolve on them. In the words of Ibn Isḥāq he said to them:

"O ye the people of Al-Khazraj—the Arabs called the people of Yathrib as Al-Khazraj—as you know Muḥammad (peace be upon him) is one of us and we have guarded him against our people who are opposed to him on religious grounds. He amongst his people enjoys honour and security and is safe in his home-town. But now he has chosen you as his allies and cast in his lot with yours. Therefore if you think that you are strong enough to deliver the goods and honour the pledge you propose to give him and shall be able to guard him against all his enemies, then pledge and shoulder the responsibilities that it entails. But if you are going to desert and forsake him after his going over to you then you had better leave him alone here and now for he enjoys honour and security amongst his people in his home-town."

When 'Abbās was silent, the Anṣār answered him (in

words that assured 'Abbās of their sincerity). "We have heard what you said," they said. Then turning to the Holy Prophet they said (with determination, intrepidity and faith): "O Messenger of God, speak to us and choose what thou wilt for thyself and thy Lord." At this the Holy Prophet addressed them after which the (military) agreement between the Prophet and the Anṣār was endorsed.

Defence Agreement

From the military view-point the most important article of this agreement was that wherein the Yathribites pledged to defend the Prophet just as they had defended their lives, their wives or their children.

The Messenger of Allah (peace be upon him) addressed the audience after reciting the Holy Qur'ān, calling them to the path of Allah and exhorting them to embrace Islam; and explaining to them the articles of this agreement which he (the Holy Prophet) and the elite of Yathrib had entered upon. The Holy Prophet addressing the Anṣār said: I take pledge from you that you would defend me as you would defend your wives and children.

Al-Barā' bin Ma'rūr gave his hand into the Prophet's and said: "Yes, by the Being Who has sent you with Truth as a Prophet, we shall defend you just as we defend our women. O Messenger of God, we have pledged and we are by God born warriors and wielders of arms and have inherited this (quality) from our forefathers." While Al-Barā' bin Ma'rūr was thus speaking about the readiness of the Anṣār to fulfil the responsibilities that the agreement devolved upon them with respect to the defence of the Prophet's person, Abu'l Haitham bin Al-Tihān said: "O Messenger of God, we have friendly relations with the Jews but they shall be severed now. (But) won't you leave us when you succeed and go back to your own people?" The Holy Prophet smiled when he heard this and said: "No, never shall I leave

you. (Henceforth) your blood is my blood; I am yours, you are mine. I shall fight against your enemies and live in friendship and peace with your friends."

When the conditions of the pledge were agreed upon by the Anṣār and they were ready to give their hands into that of the Prophet as a sign thereof, Al-'Abbās bin 'Abādah bin Nazla Al-Anṣārī (with a view to testing the keenness of his companions to suffer and present sacrifices in honouring their pledge with the Prophet of God) said: "O ye the people of Al-Khazraj, do you know what this pledge of your allegiance to this man means?"

They said: "Yes, we do."

He said: "You are pledging your allegiance to him that you shall fight against all men, red as well as black (*i.e.*, the whole world). Therefore if you feel that when your wealth and leaders are plunged in disaster you shall forsake him, then do it now. And by God (if you do so) you shall earn the infamy of both the worlds. But if you feel that you shall honour the pledge you give to him despite the loss of your wealth and your leaders then do pledge to him for, by God, it is the best of this life as well as of the Next."

They replied: "We pledge on the loss of our wealth and leaders to honour it." Then turning towards the Holy Prophet they said: "And if we pledge this to you, what shall be our reward?"

The Prophet said: "Paradise shall be your reward." "Give us then thy hand," they said. He held out his hand to them and they giving their hands into his solemnly swore allegiance to him.

The Unwritten Pledge

They pledged by placing their hands on that of the Prophet (in place of writing it down with their signatures affixed to it) because an absolute confidence existed between the parties. So the Holy Prophet held out to them his hand and they one by one swore allegiance to him. The women

members of this auspicious vanguard of believers Umm 'Amāra, known as Nasība Ka'ab al-Māznīa and the daughter of 'Amr did not give their hands into the Prophet's hand, for he never shook hands with any woman. Wāqdī narrates that when the pledge was being taken the husband of Umm 'Amāra ('Araba bin 'Amr) said to the Prophet: "O Messenger of God, here are two women (namely Umm 'Amāra and Umm Sabī') who have come to swear fealty to you." To this the Holy Prophet replied: "They shall swear as you swore but I do not shake hands with women." Excepting this, their pledge was otherwise almost identical to that given by men.

The Twelve Disciples

When the swearing ceremony was over the Prophet asked the pledgers to choose from amongst them twelve men to lead their people and implement the terms of the pledge among them. He said: "Choose from among you twelve men to act as supervisors over their people." The selection was made on the spot in no time and then the chosen men pledged afresh their allegiance to the Prophet as the responsible heads of their respective people. The Holy Prophet told them that they were responsible for the implementation of the pledge undertaken by their people as the disciples of Jesus Christ were for him (*i.e.*, for enforcement of his commandments) and that he (the Prophet himself) was responsible for the entire Muslim people.

The Spy Who Unveiled the Pledge

The ratification of this military alliance proceeded very quietly and smoothly. However, no sooner did the Muslims ratify the compact than it was disclosed to the world by a Meccan spy whom the Quraysh had sent to keep an eye on the activities of the Prophet and his contacts with various incoming Arab tribes and their leaders during the Ḥajj season to win them over to Islam.

But the Meccans were informed of the proceedings too late to be disrupted by them. The spy watched the proceedings from an elevated ground above the valley of Minā but his warning—"O people of the city, Muḥammad and Sabeans[1] have assembled to fight against you," came too late, for the meeting was over and the Anṣār had already left for their camp.

Readiness of the Anṣār to Fight the Quraysh in Minā

By the time the Anṣār heard the spy shouting to his masters, the meeting had already concluded. But nevertheless one of their chiefs (Al-'Abbās bin 'Ubāda bin Nazla) and the selected twelve disciples said to the Prophet: "By the Being Who has sent you as a Prophet, if you wish we are ready to fight the people of Minā with our swords on the morrow."

But the Holy Prophet did not approve of such a course and said that those were not his orders.

Then the Prophet permitted this auspicious vanguard of the believers to return to their camp.

The leaders who had entered into the agreement with the Holy Prophet by giving him pledge at 'Aqaba went to their dwellings in Minā and explicitly laid down the rules of armed conflict with the Quraysh in support of Islam and its defence when any attack is made upon it and thus they wrote the first chapter in the history of the conflict between Islam and idolatry.

The Quraysh Protest Against the Pledge

On the morning following the night of this momentous pledge at 'Aqaba a large deputation of the Quraysh leaders came to Minā to register a strong protest against the military alliance between the Yathribites and the Holy Prophet. In their protest they said: "O ye the people of Al-Khazraj! the news has reached us that you have met our man (*i.e.*,

1. The Meccans called a man who became a Muslim in the life of Holy Prophet, a Ṣābī. (Translator)

the Prophet) and propose to take him away from here pledging yourselves to fight for him against us, (whereas) by God, there is nothing more hateful to us than the idea that of all the tribes of Arabs a war should break out between you and us."

As the idolatrous brethren of the Anṣār knew nothing about their allegiance to the Holy Prophet which they swore in the night and in complete secrecy, they however, assured the leaders of the Quraysh that nothing of the sort had occurred, so much so that 'Abdullah bin Ubbayy bin Salūl,[1] the chief of Al-Khazraj too, emphatically denied it and categorically asserted: "By God this is a very important matter. It is impossible that my people should do a thing like this and I be ignorant of it."[2]

At the time when the Meccan leaders went to protest to their counterparts from Yathrib, the Anṣār were also present but they kept silent. None of them said anything especially when they found that the Quraysh chiefs were prone to believe their pagan chiefs.

The News of the Pledge is Confirmed by the Quraysh

The Meccan chiefs returned satisfied for the time being at least, thinking that the news was perhaps a mere canard. Still a suspicion lurked in their minds and when after inquiring into the matter they came to know that a treaty was actually concluded they were seized with panic. They dispatched horsemen after the Madinites to get hold of as many of them as possible and bring them back for chastisement. But the pursuit was too late; they had lost the game. By now all the pilgrims, the Madinites including, had left for their homes. Nonetheless, the pursuers got hold of one of the chiefs of the Yathribite Muslims who had participated in the pledge of 'Aqaba. He was Sa'ad bin 'Abādah a

1. For his life story see the book, *Ghazwat Oḥod,* by the author.
2. *Sīrat Ibn Hishām,* Vol. I, p. 449.

chief of Al-Khazraj. He was arrested and brought back to Mecca but was later on set free when Jubair bin Muṭ'im and Al-Ḥārith bin Omayyah intervened and took him under their protection.

The Anṣār who Pledged at 'Aqaba

It is meet and proper that we should at this juncture record the names of the Anṣār from among the Aus and Khazraj who concluded this military alliance with the Holy Prophet and thus envisaged an armed defence of Islam and the Prophet of Islam. They (may God shower His blessings upon them all) were the vanguard of the army of Islam that repelled all the antagonistic forces and later on helped Islam in rooting out tyranny and oppression in all its forms.

The Number of the Pledgers

The pledgers at this auspicious military compact were seventy-three men and two women. Of these eleven men came from Al-Aus and sixty-two men and two women belonged to Al-Khazraj. They were as enlisted below:

The Aus Pledgers at 'Aqaba

(*a*) Three persons of Banī 'Abd al-Ashhal:

1. 'Usaid bin Ḥuḍair,[1]
2. Abu'l Haitham bin Al-Tehān[2] (their federate from Balī);
3. Salma bin Salāma bin Waqsh bin Zaghba.[3]

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1. For his life and deeds please see our book, *Ghazwat Oḥod.*

2. *Ibid.*

3. He was present at Badr, and attended all the subsequent battles along with the Prophet. He also attended the first pledge of 'Aqaba with As'ad bin Zurāra; was one of the learned scholars among the companions. 'Omar bin Al-Khaṭṭāb appointed him the governor of Al-Yamāmah. When 'Abdullah bin Ubayy, the Hypocrite, said: "If we returned to Madīnah the honoured ones shall drive away the weak and vile," 'Omar bin Al-Khaṭṭāb asked the Holy Prophet to send Salma bin Salāma bin Waqsh to strike off his head. He died in the year 44 after Hijrat.

(*b*) Three persons of Banī Ḥāritha:

1. Ẓahīr bin Rāfe' bin 'Adī,[1]
2. Abū Barda bin Nayyār[2] (their federate from Quzā');
3. Nuhair bin Al-Haitham.[3]

(*c*) Five persons from Banī 'Amr bin 'Auf bin Mālik:

1. Sa'ad bin Khaithma,
2. Rafā' bin 'Abd al-Mundhir,[4]
3. 'Abdullah bin Jubair,[5]
4. Ma'n bin 'Adī bin Al-Jadd (their federate from Balī);
5. 'Owaim bin Sā'eda.[6]

The Khazraj who Pledged at 'Aqaba

(*a*) Of Banī An-Najjār; eleven persons:

1. Abū Ayyūb Al-Anṣārī—Khālid bin Zaid bin Kulaib.[7]
2. Mu'ādh bin Al-Ḥārith bin Rafā' also known as Ibn Afrā'.
3. 'Auf bin Al-Ḥārith, brother of Mu'ādh bin Al-Ḥārith.
4. Ma'ūdh bin Al-Ḥārith, another brother of

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1. Zahīr fought at Badr with the Holy Prophet (peace be upon him).

2. Abū Barda was present at Badr and in all the other battles with the Holy Prophet (peace be upon him). He died during the rule of Mu'āwiyyah (45 A.H.). He sided with 'Alī bin Abī Ṭālib in his battles against his opponents.

3. He was not present at Badr.

4. Rafā' took part in the battle of Badr and fell a martyr in the battle of Khaibar. He was the brother of the renowned companion, Abū Lubāba.

5. He was the commander of the Muslim archers at the battle of Uḥod when he fell fighting.

6. For a detailed life history of 'Owaim bin Sā'eda refer to *Al-Iṣāba*.

7. He is the well-known companion famous by his surname, Abū Ayyūb Al-Anṣārī. He was present at Badr and in all the campaigns [*Contd.*

Al-Ḥārith.[1]

5. 'Amāra bin Ḥazm bin Zaid.
6. As'ad bin Zurāra.
7. Sahl bin Utaik.
8. Aus bin Thābit bin Al-Mundhir.
9. Abū Ṭalḥa, Zaid bin Sahl.[2]
10. Qais bin Abī Ṣa'ṣa'a.[3]
11. 'Amr bin Ghazia bin 'Amr.

(*b*) Of Banī Al-Ḥārith bin Al-Khazraj; seven men;

1. Sa'ad bin Ar-Rabī'.
2. Khārja bin Zaid bin Abī Zuhair.
3. 'Abdullah bin Rawāḥa.
4. Bashīr bin Sa'ad bin Tha'labah.

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during the Prophet's lifetime. It was his house where the Holy Prophet (peace be upon him) stayed after his coming to Madīnah and continued to live there with him until the mosque and his house were built. He was made brother, by the Prophet, to Muṣ'ab bin 'Umair Al-Abdarī. He witnessed the battles of Islam during the time of righteous caliphs; was appointed by 'Alī as his deputy at Madīnah when he himself had to go to 'Irāq. He fought on the side of 'Alī against Kharijites and never ceased fighting in the cause of Islam. The last battle he witnessed was of Constantinople (49 A.H./669 A.C.) during Mu'āwiyyah's time. For this battle Mu'āwiyyah had collected a large army with his son Yazīd at its head which attacked and besieged Constantinople both by land and sea. Abū Ayyūb fell ill. The commander of the Muslim army, Yazīd bin Mu'āwiyyah went to see him. During this visit Yazīd asked him: "What is your will, Abū Ayyūb?" Thereupon he said: "I wish you would take my dead body as far into the enemy territory as possible and bury it there." Yazīd did as he had wished and buried Abū Ayyūb in the Roman territory near Constantinople in the year 50 A.H.

1. These three heroes—Mu'ādh, Ma'ūdh and 'Auf, the sons of Al-Ḥārith, are famous by their surname "Abnā-'Afrā' ". An account of Ma'ūdh and 'Auf's lives has already been given. In so far as Mu'ādh is concerned some say that he fell in the battle of Badr but Isḥāq does not mention him as one of the killed in that battle. 'Auf and Ma'ūdh were, however, killed at Badr after they had both jointly put Abū Jahl to death.

2. For an account of his life see our book, *The Battle of Uḥod*.

3. For his life history, refer to *Al-Iṣāba* by Ibn Ḥajr.

5. 'Abdullah bin Zaid bin Tha'labah.
6. Khallād bin Suwaid bin Tha'labah.
7. 'Uqaba bin 'Amr bin Tha'labah.

(*c*) Of Banī Bayaza bin 'Āmir, the following three men:

1. Ziād bin Labīd bin Tha'labah.
2. Farwa bin 'Amr bin Wadhfa.
3. Khālid bin Qais bin Mālik.

(*d*) Of Banī Zuraiq bin 'Āmir, the following four men:

1. Rāfe' bin Mālik bin Al-'Ajlān.
2. Zakwān bin 'Abd Qais bin Khalda[1]
3. 'Abbād bin Qais bin 'Āmir.
4. Al-Ḥārith bin Qais bin Khālid.

(*e*) Of Banī Salma bin Sa'ad; eleven persons:

1. Al-Barā' bin Ma'rūr[2].
2. Sanān bin Saifī bin Sakhr.
3. Mas'ūd bin Yazīd bin Sabī'.
4. Yazīd bin Ḥarām bin Sabī'.
5. Jabbār bin Sakhr bin Omayya.
6. Aṭ-Ṭufail bin An-Nu'mān bin Khunsā'.
7. Ma'qal bin Al-Mundhir bin Sarḥ.
8. Yazīd bin Al-Mundhir bin Sarḥ.
9. Az-Zaḥāk bin Ḥāritha bin Zaid.
10. Bishr bin Al-Barā' bin Ma'rūr.
11. Aṭ-Ṭufail bin Mālik bin Khunsā'.

(*f*) Of Banī Sawād bin Ghanam bin Ka'ab, there was only one man:

Ka'ab bin Mālik bin Abī Ka'ab.

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1. For an account of his life please refer to our book, *The Battle of Uḥod.*

2. The well known Companion, his full name was Al-Barā' bin Ma'rūr bin Sakhr bin Sābiq bin Sanān Al-Khazrajī; was a chief of the Anṣār and one of the learned among them. He was the first Muslim who anticipated the Ka'ba as the centre of Islam. He died a month before the Prophet's advent in Madīnah, who on arriving in the new city prayed for him at his grave.

(*g*) Five of the pledgers belonged to Banī Ghanam bin Sawād:

1. Sulaim bin 'Amr bin Ḥadīda.
2. Quṭba bin 'Āmir bin Ḥadīda.
3. Yazīd bin 'Āmir bin Ḥadīda.
4. Abul-Yasr Ka'ab bin 'Amr.
5. Saifī bin Sawād bin 'Ubbād.

(*h*) Five came from Banī Nābī bin 'Amr bin Sawād:

1. Tha'labah bin Ghanama bin 'Adī.
2. 'Amr bin Ghanama bin 'Ādī.
3. 'Abs bin 'Āmir bin 'Adī.
4. 'Abdullah bin Anīs (their federate from the tribe of Quzā').
5. Khālid bin 'Amr bin 'Adī.

(*i*) The following seven were from Banī Ḥarām bin Ka'ab bin Ghanam:

1. 'Abdullah bin 'Amr bin Ḥarām.[1]
2. Jābir bin 'Abdullah.[2]
3. Mu'ādh bin 'Amr bin Al-Jamūh.
4. Thābit Al-Jidh'a.
5. 'Umair bin Al-Ḥārith bin Tha'labah.
6. Khudaij bin Salāma bin Aus bin 'Amr (their federate from the tribe of Balī').
7. Mu'ādh bin Jabal bin 'Amr bin Aus.[3]

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1. For an account of his life, see *The Battle of Uḥod* by the author.
2. *Ibid.*
3. His full name is Mu'ādh bin Jabal bin 'Amr bin Aus bin 'Ābid bin 'Adī bin Ka'ab Al-Anṣārī Al-Khazrajī. He was a great scholar and authority on the Islamic law, especially the portion related to dispensationary or prohibited acts or things. Abū Idrīs Al-Khaulānī says that he was handsome, white complexioned and very generous-hearted among the youth of his people. He took part in all campaigns with the Holy Prophet including that of Badr when he was 21 years old. He was made the governor of Yemen by the Holy Prophet who at the time of appointment wrote to the people of Yemen: "I have sent to you one of my [*Contd.*

(*j*) From Banī 'Auf bin Al-Khazraj, the following four were present at the pledge of 'Aqaba:

1. 'Ubāda bin Aṣ-Ṣāmit.[1]
2. Al-'Abbās bin Ubādah bin Naḍla.
3. Yazīd bin Tha'labah bin Khazma (Abū 'Abdur Reḥmān).
4. 'Amr bin Al-Ḥārith bin Lubda bin 'Amr.

(*k*) Of Banī Sālim bin Ghanam bin 'Auf, two men:

1. Rafā' bin 'Amr bin Zaid, and
2. 'Aqaba bin Wahb bin Kalda (their ally from Ghaṭfān).

(*l*) Of Banū Sa'īda bin Ka'ab bin Al-Khazraj, two men:

1. Sa'ād bin 'Ubādah, and
2. Al-Mundhir bin 'Amr bin Khunais.

These, seventy-three in all, were the persons who from among their tribes Aus and Khazraj ratified the pledge of 'Aqaba with the Apostle of God.

The Two Women Pledgers

Both of these women belonged to the tribe of Khazraj and they were:

1. Nasība daughter of Ka'ab bin 'Amr (Umm 'Ammāra), and

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best men." When the Holy Prophet died Mu'ādh was in Yemen. He came back to Madīnah during Abū Bakr's rule and died in Syria in the year 14 A.H. He has transmitted to posterity one hundred and fifty-seven traditions of the Prophet.

1. 'Ubāda bin Aṣ-Ṣāmit bin Qais bin Aṣram bin Fihr bin Qais Al-Anṣārī Al-Khazrajī was a famous Companion. He was one of the commanders of the Muslim army that conquered Egypt under 'Amr bin Al-'Āṣ who also sent him as the leader of the delegation entrusted with the task of negotiating with Maqauqas, the Roman governor of Egypt. Abū 'Ubāda bin Al-Jarrāḥ made him the governor of Ḥimṣ in Syria. He was handsome, tall and well-built due to which Maqauqas, the Egyptian governor, refused to see him or hold talks with him as his mere presence filled him with fear. He died at Ramlah in Palestine in 34 or perhaps in 45 A.H.

2. Umm Manī' (her name: Asmā' bint 'Amr bin 'Adī).

The Twelve Disciples

The disciples elected at the behest of the Apostle by their people (of Khazraj and Aus) to supervise the enforcement of the terms of this pledge, were twelve in all, nine from Al-Khazraj and three from Aus. They were:

(*a*) From Khazraj:

1. As'ad bin Zurārah.
2. Sa'ad bin Ar-Rabī'.
3. 'Abdullah bin Rawāḥa.
4. Rāf' bin Mālik al-'Ajlān.
5. Al-Barā' bin Marūr.
6. 'Abdullah bin 'Amr bin Ḥarām.
7. 'Ubādah bin Aṣ-Ṣāmit.
8. Sa'ad bin 'Ubādah.
9. Al-Mundhir bin 'Amr.[1]

(*b*) From Aus:

1. Usaid bin Ḥuḍair,
2. Sa'ad bin Khaithama, and
3. Rafā' bin 'Abdul Mundhir bin Zubair.[2]

The Momentous Event

This great pledge between the Holy Prophet and the people of Madīnah unprecedentedly perturbed the idolaters of Mecca. They found their whole paganistic system of life threatened with extinction by a very tangible and real danger

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1. Al-Mundhir bin 'Amr bin Khazraj bin Ḥāritha bin Laudhān al-Khazrajī al-Anṣārī is a renowned Companion. He took part in the battle of Badr and was one of those Muslims who were treacherously murdered by the tribes of 'Āmir in Najd at the well of Ma'ūna. He has transmitted only one tradition from the Apostle of God.

2. Rafā' bin Al-Mundhir bin Rafā' bin Zubair was the brother of Abū Lubābah, the famous Companion, took part in the battle of Badr and fell a martyr in the battle of Khaibar.

that loomed large as a result of the alliance between the forces of Islam and the inhabitants of Madīnah.

The Meccans were well-aware of the military power the tribes of Aus and Khazraj possessed. They also knew that the earnest desire of the saner elements of the warring tribes for peace had driven them to embrace Islam eagerly. This mood, prevalent in Madīnah at the time, undoubtedly helped the cause of Islam, as it was opposed to war and stood for brotherhood, peace and love; and taught men to live in love and harmony with their fellow men. But for the Meccans it did not augur well. For, if Islam welded the two rival tribes of Madīnah into one, their united strength would seriously jeopardize their pagan ideals, religion, and their political and military supremacy.

The Quraysh, therefore, racked their brains to evolve a practical, speedy and peremptory solution to avert the danger implied in this upsurge of Islam. But, "How to do it?" was the problem that stared them in the face.

A series of parleys at the Meccan Parliament followed to discuss the situation created by this sudden turn of events caused by the military alliance between the Holy Prophet and the Madīnite tribes, Aus and Khazraj.

Muslims Emigrate to Madīnah

While the Meccans were busy in consultations, the Apostle of God kept himself informed of all that they thought and proposed with regard to him and his mission.

So when Islam found a centre and powerful supporters in Madīnah, the Apostle of God without losing time instructed his Meccan Companions to leave Mecca for Yathrib which was destined to prove a formidable military base for the forces of Islam in all its subsequent battles against idolatry.

The Meccan Muslims thereupon started emigrating to Madīnah. They went singly or in small groups in order to avoid notice. It was a wise step for, if the Quraysh had

grown suspicious they would have surely tried theirb est to prevent their emigration.

Nevertheless the Quraysh who were ever vigilant soon knew about their emigration to Madīnah. They also realised that it was planned and envisaged a continuous and regular exodus of the Muslims towards Yathrib, with a view to achieving a definite military objective that would, they believed, first and foremost be directed against them and their idolatrous order of life.

They made several attempts to prevent the Muslims from emigrating to Madīnah but with little success. A handful of the weak and poor Muslims could not, however, leave Mecca. They unleashed their wrath upon these poor and helpless Muslims; threw them into dungeons and tortured them in every possible manner. But with the exception of these Muslims most of them including 'Omar bin Al-Khaṭṭāb, Zubair bin Al-'Awām, Muṣ'ab bin 'Umair al-'Abdarī and 'Othmān bin 'Affān, etc., emigrated to Madīnah. None among the Quraysh was powerful enough to prevent their emigration to Madīnah.

Serious Developments

For thirteen years now the Quraysh had been trying in vain to check the spread of Islam. They tried all forms of tactics and adopted all types of measures, *e.g.*, intimidation, oppression, persecution, and launched an intensely hostile and incessant propaganda against the Apostle and his message; resorted to a social boycott and starvation-to-death policy against him and his companions; and persecuted and threw in prisons the weaker ones amongst the Muslims. All this was a part of the dreadful and paralysing psychological campaign that the Quraysh had been over these years waging against Islam and the Muslims.

But in spite of all its intensity and vehemence this conflict between Islam and paganism had not yet taken the form of an open and armed clash. The Prophet and his followers,

during this period, withstood all sorts of miseries, tribulations and privations caused by their adversaries patiently and steadfastly but the Holy Prophet never during this critical period of his life slackened his efforts towards spreading Islam. Towards the last year of this conflict, however, the idolaters to Mecca adopted certain measures which gave the conflict of Islam and paganism as altogether different complexion.

The Criminal Resolution

The idolatrous Meccans were rudely shaken when all their attempts to check the spread of the new faith failed. They had by now tried every possible means towards that end, short of a war. They now distinctly saw the growing danger that loomed large and forebode death for their pagan ideals, especially after the people of Yathrib had made a common cause with the Prophet. Consequently, they started looking for new weapons to fight out this menace. A meeting of the Meccan parliament was convened towards the beginning of the month of Rabī' I—the first day of the thirteenth year of the Prophet's ministry. It was the most momentous meeting of the Meccan Parliament called Dār-un-Nadwa.

The Historic Session of the Meccan Parliament

The delegates from all the Quraysh tribes gathered in the Meccan Parliament on this historic day and discussed various solutions to deal with the Apostle and his message once and for all speedily and effectively in order to ensure the security of their beliefs whose days, they realise , were then numbered if they did not take immediate counter measures. The members of this important parliament were:—

1. Abū Jahl bin Hishām (of Banū Makhzūm tribe).
2. Jubair bin Mut'im, Al-Ḥārith bin 'Āmir bin Naufal, and Tuaimah bin 'Adī (from Banū

Naufal bin 'Abd Manāf tribe).

3. 'Utbah bin Rabī'a, his brother Shaibah and Abū Sufyān bin Ḥarb (from the tribe of Banū 'Abd Shams bin 'Abd Manāf).
4. An-Nādhr bin Al-Ḥārith bin Kalda (he was executed on the Prophet's order in the valley of Ṣafrā after the battle of Badr), attended this meeting as a representative of Banū 'Abd ad-Dār.
5. Abu'l Bakhtarī bin Hishām, Zama'a bin Al-Aswad bin Al-Muṭṭalib, and Ḥakīm bin Ḥizām (from the tribe of Banū As'ad bin 'Abdul 'Uzza).
6. Nabiah and Munnabah, both sons of Al-Ḥajjāj (and from the tribe of Banū Saham).
7. Omayya bin Khalaf[1] (from the tribe of Banū Al-Jumha).

The delegates from all the other Quraysh tribes besides those listed above also attended the meeting.

The People of Tehāmah are not Invited

The people of Tehāmah, whom the Quraysh thought to be in sympathy with the Apostle were refused entrance into this session of the Meccan Parliament. Others, particularly the people of Najd were invited to participate in the deliberations, as the Quraysh were wont to invite such non-members to the sessions of the Meccan Parliament on their own discretion especially when such controversial issues were to be discussed.

The issue was debated for a fairly long time. Diverse suggestions and proposals were made by the delegates but most of them were voted down by the assembly. Thus Abu'l Aswad Rabī'a bin 'Amr (Representative of the tribe of Banū 'Āmir bin Lu'ayy) suggested that the Apostle should be ostracised from Mecca. But his proposal was

1. He was amongst those Meccan chiefs who were killed at Badr by the Muslims.

forthwith turned down when another delegate enlarging upon the dangers of such a suggestion said: "I do not agree to this proposal for, aren't you aware of the sweetness of his speech, his eloquence and the charm he exercises over the hearts of men who fall under his spell. By God, if you did that you would never rest at peace for, he might then go to some other Arab tribe, who fascinated by his sweet and eloquent speech would follow him and help him against you. He would thus seize power and then you would all be at his mercy." Concluding his speech he said: "You had better think out some other way to deal with him."

At this another delegate, Abu'l Bakhtarī bin Hishām (a representative of the tribe of Banī As'ad bin 'Abdul 'Uzza) put forth the suggestion that the Prophet should be chained and held in safe custody. He said: "Put him in iron chains and then throw him in a prison house and patiently wait till he should in due course of time meet his end such as other poets before him like Zuhairā and Nābigha met with."

But this proposal was also dropped when still another delegate challenged its wisdom saying: "No, by God, I do not subscribe to this opinion. By God, if you confined him, the news will soon reach his friends who might set on you and liberate him. They might afterwards grow in numbers and overpower you. Therefore I don't agree to this suggestion, better think of some other way."

They Agree on Assassinating the Prophet

At last the Meccan Parliament accepted the proposal put forth by the arch criminal of Mecca, Abū Jahl bin Hishām of Banī Makhzūm. He proposed the assassination of the Prophet in a way that all the Quraysh tribes are involved in its execution so as to discourage all attempts to avenge his death. Addressing the assembly this inordinately diabolical chief said: "I have, by God, a proposal, the best that any one among you can think of."

"What is your proposal, O Abu'l-Ḥakam," he was asked.

"My proposal," he said, "is that we should select young men, strong, hardy, and of noble parentage from all our tribes, arm them with sharp swords and set them upon him to strike him dead one and at the same time and so rid ourselves of him. If they strike together the responsibility for his blood shall be distributed over all and so Banū 'Abd Manāf would dare not challenge all of them in a war. If they consented to have blood-money we shall all collectively pay them."

This heinous proposal was readily accepted by the Meccan Parliament with one voice. They proceeded to put it into effect immediately.

The Prophet's House is Besieged

When "the Meccan Parliament" adopted this wicked resolution the Prophet was informed about it by Allah, the Glorious and the Exalted, and was ordered to emigrate to Madīnah. Ibn Isḥāq says: The angel Gabriel came to the Holy Prophet (peace be upon him) and said: "Don't sleep tonight on the bed you usually sleep on."

On the following night the Holy Prophet was in the house when it was besieged by men drawn from all the tribes of the Quraysh in order to execute their diabolical conspiracy by assassinating him—the greatest of prophets (peace be upon him).

The Failure of the Conspiracy and the Hegira

Thus the pagans waited outside his house to kill him and so deprive the world of the light he had brought to dispel from the world the darkness of disbelief, and oppression.

The idolatrous leaders also stood with their men outside the Prophet's house to supervise the execution of their conspiracy.

There was Abū Jahl standing there, as ostentatious and

conceited as ever. Being sure of the success of his scheme he talked to the besiegers and ridiculing the Apostle and his teachings said: "Muḥammad thinks that if you followed him you would become the lords of the Arab and the non-Arab world and shall be raised after death and gardens be provided for you (like those of Jordan): but if you didn't do his bidding then woe betake you, for, you shall be resurrected after death and thrown into fire wherein you shall burn for ever."

As agreed in the original plan, the assassination was to take place after midnight. Therefore, the Meccan leaders and their men kept vigilant and anxiously waited for the order to strike. But they failed despite all their preparations and vigil for Allah is All-Powerful and does as He deems fit. The dreadful conspiracy fell through and Allah saved His Apostle from the mischief of the conspirators. The Apostle went past them and left the house when they surrounded it but they, though wide awake, could not see him.

He left his house and passed through their ranks. Taking a handful of dust in one of his hands he threw it at the rancorous and conceited idol-worshippers and disappeared reciting the Divine words: "And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not."

A little before the appointed hour the Meccans realised that they had lost the game. As the hour drew nearer the conspirators lying in wait at the door of the Prophet's house were terribly shaken with remorse when there arrived a man to inform them of the futility of their vigil. The man said: "What are you waiting for?"

"For Muḥammad," they answered.

"You have missed the mark then," the man said. "By God, Muḥammad went past you and threw dust on your heads. Don't you see the dust on your heads?" At this all the hands went up and came down with dust on them.

But still they believed that the Prophet was inside the house. They rushed to the door and peering in through the holes saw 'Alī who had covered himself with the cloth of the Prophet and was stretched on his bed. Mistaking him for the Prophet they said: "By God, it is Muḥammad asleep in his cloth." However, divided between doubt and indecision they deferred[1] the fatal blow till the day dawned and they saw 'Alī bin Abī Ṭālib get up from the Prophet's bed. This confirmed the truth of what the man in the night had told them about the Prophet's departure. Their heinous conspiracy against his life failed miserably and they fumed and fretted and were mad with rage.

The Successful Migration

The Holy Prophet had alerted his chief Companion (Abū Bakr Aṣ-Ṣiddīq) for a possible emigration to Madīnah after he received the news of the wicked resolve of the Quraysh against his life. He bent his steps towards the house of his trusted friend.

As his migration was an event of immense importance its news was kept strictly secret. On reaching Abū Bakr's house the Holy Prophet asked him to send away the people of the house for he wanted to talk to him in private. Ibn Isḥāq, on the authority of 'Āy'esha relates: "The Apostle of God never failed to come to Abū Bakr's house once a day, either in the morning or in the evening, till the day the Apostle of God received permission to emigrate. On this day the Apostle of God came to our house at noon, a time he had never visited us before." 'Āy'esha goes on to

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1. The author of *Al-Rauz ul-Anf lil-Suhailī* records that the besi gers did in the night attempt to scale the wall of the Prophet's house but a woman's cry checked them and they gave up the idea lest the people should say that they had scaled the walls of their uncle's daughters and violated their honour, for, the Arabs in Jāhilīya viewed it as an ignominious act. It was this consideration that made them defer the killing to morning. They waited for him but saw him not when he escaped them.

say: "When Abū Bakr saw him approaching he said: 'Naught but a weighty matter has brought the Apostle of God at this hour of the day.' When he came in, Abū Bakr offered him a seat on his bedstead. Only I and my sister Asmā bint Abū Bakr were at this hour with Abū Bakr but the Apostle of God said to Abū Bakr: 'Tell them go away and leave us alone.' At this Abū Bakr said: 'O Apostle of God, they are both my daughters. What is the matter ?' 'Lo! Just now I have received permission from God to emigrate.' Hearing this Abū Bakr exclaimed: 'Am I to accompany you, O Apostle of God ?' He said: 'Yes'." 'Āy'esha adds: "By God, I did not know till then that one can weep out of joy also for now I saw Abū Bakr who was so pleased that he wept out of joy. Then he said: 'O Apostle of God I have kept two dromedaries in readiness for the migration.' These dromedaries were given to a man from B. Da'il to look after them till an appointed time. It was 'Abdullah bin Arqaṭ,[1] a polytheist, who was entrusted with the care of the dromedaries."

Departure from Mecca

This was a very fateful night that ushered in an entirely new era in the history not only of Islam but also of the entire mankind. The Quraysh, in their vainglory, surrounded the Prophet's house and waited for dawn to assassinate him when the Prophet Muḥammad (peace be upon him) and his friend Aṣ-Ṣiddīq in their anxiety to leave Mecca as soon as possible before dawn left another Meccan house through its back door and headed for Madīnah.

Concealment in the Cave

The Apostle of God knew well that the Quraysh would try hard to find him out after his disappearance from Mecca. He also knew that travelling on the road leading to Madīnah in the North was not safe for it was bound to attract the

1. *Sīrat Ibn Hishām*, Vol. I, p. 484.

pursuers. Therefore they took the road in the south that lead to Yemen. This road was the last to attract the pursuers especially in the first phase of their pursuit.

Thus concealing their movements successfully from the idolatrous Meccans they covered a large part of their journey after leaving Mecca without being spotted by their enemies.

Despite the success that attended the first part of their journey, the Apostle of God rightly anticipated the course their pursuit and search were soon to take. If they had continued their journey they might have been easily spotted. Therefore the Holy Prophet on the morning of this historic night decided to break their journey until the commotion among the people and the fury of their leaders subsided. They hid themselves in a cave called Thaur, to the south of Mecca.

The Pursuit

The Quraysh were for their part terribly perturbed and mad with anger when the news of the Prophet's departure spread in Mecca.

The chiefs now clearly saw the great danger that threatened to sweep away their paganistic system and which now loomed large on the horizon. They could hardly fail to understand that his safe passage from Mecca to Madīnah would mean for them a strong, systematic and armed opposition and a serious challenge to their hegemony. Such a situation also posed a serious threat to their trade with Syria via Madīnah. They realised that city of Mecca and their heathen polity now stood exposed to armed threat from Madīnah.

The Meccan chiefs, therefore, called an emergency meeting of the Parliament to adopt drastic measures to prevent the Prophet from getting to Madīnah. They readily decided to put strong armed guards to block all the roads that went out of the city, especially the one that led to Madīnah, to arrest the Prophet and his Companion, and to

bring them back to Mecca as prisoners.

Prize for the Capture of the Prophet

The Meccan Parliament also announced a big prize—one hundred dromedaries—to anyone who would capture the Prophet and hand him back to the Quraysh dead or alive.

This announcement touched off a fresh and vigorous search for the Prophet and his Companion. The trackers went on horses, on camels, and on foot to scour mountains, ravines and valleys for any trace of the Prophet and his friend. It was an extremely thorough search campaign ever launched.

Enquiries at Abū Bakr's House

Of all the Meccan chiefs Abū Jahl was the most infuriated one over the departure of the Prophet. So this rancorous chief, accompanied by a group of Meccan chiefs repaired to Abū Bakr's house to search for the Prophet. They were greeted by Asmā' bint Abū Bakr Aṣ-Ṣiddīq at the door. "Where is your father?" they asked her, but she answered: "I don't know."

Hearing this, Abū Jahl (whom Ibn Isḥāq rightly describes as the most mischievous one among the Meccan chiefs) slapped her in her face with such a force that her earring fell down on the ground.

The Pursuers at Mount Thaur

For three days on end the search for the Prophet and his Companion continued unabated but to no purpose. They found no trace of them whatsoever. The Prophet and his Companion remained in a cave for three days. The pursuers did in fact once actually come to the very mouth of the cave but they were saved by God, the Most Glorious and the Most Exalted.

The Critical Moment in Human History

A batch of the Meccans passing by their hiding place asked a herdsman if he had seen Muḥammad and his

Companion. To this he replied that he had not seen anyone but added that it was however, possible that they might be both concealed there in that cave, and with his finger he indicated the cave.

It was an anxious moment not only for those two noble souls but for the whole of humanity. Would it revert to the life of injustice, oppression and destruction that it had hitherto been groaning under or would it be freed and led to new heights of glory by the man who was hiding in the cave and was hotly pursued by his enemies.

God is with Us

During those few anxious moments that decided the destiny of the world at large, the Meccan chasers climbed up the rock and went to the opening of the cave the herdsman had pointed out to them to look in for the Prophet and his Companion. At this Abū Bakr who had heard the talk and sound of the approaching steps of the Meccan chasers, trembled with fear and to the Prophet he whispered : "We are but two. If any one of them looked down he would catch sight of us." But the Prophet with the complete trust in his Lord and his heart at peace replied : "What do you, O Abū Bakr, think of the two who have God as the third Companion with them ?"

It was nothing but a miracle that God in His immense Mercy saved them and the danger was averted. The climbers stared at the opening and retraced their steps without entering into the cave when their object—the man they looked for—was only a few steps away from them.

When they got back to their fellow searchers, they were asked as to why they had not had a look inside the cave, to which they replied that they did not do so because at the mouth of the cave they found a cobweb and two rock-pigeons which seemed to be there perhaps from a time before Muḥammad (peace be upon him) was born, and showed that none could possibly be inside it. This satisfied their

comrades who were too tired by now to continue their search. Despairing of finding any trace of the fugitives, they finally gave up their tiresome and vain pursuit, which must have been a great moment of relief for anxious humanity. Surely it was the will of God to bless the human race through His Prophet (peace be upon him).

Three Days in the Cave

During the three days of their concealment in the cave none except 'Abdullah bin Abū Bakr and 'Āmir bin Fahīra, the freedman of Abū Bakr, knew about their whereabouts.

The Prophet had (according to a planned scheme) charged 'Abdullah bin Abū Bakr with the task of communicating to them the information about what transpired among the Quraysh concerning them. He therefore remained all the day in Mecca, mixed up with the people and closely watched all they did or said. After the darkness he repaired to the cave to pass on the information thus collected to the Prophet and his Companion.

'Āmir bin Fahīra (Abū Bakr's freedman) was entrusted with supplying foodstuff and provisions to them in the cave, besides effacing the footmarks that 'Abdullah bin Abū Bakr left on the ground after his daily visits to the cave. He tended his herd in the day time with other herdsmen from Mecca. When night fell he went to the Prophet and his Companion and gave them milk and meat. On his way back home he effaced the footmarks of 'Abdullah bin Abū Bakr lest the Quraysh should with their help trace the Prophet. The marks of the herd and its tender could not however draw attention as there was nothing unusual about them.

The Journey to Yathrib is Resumed

After three days' feverish search and pursuit without success, the Quraysh finally despaired of tracing the Prophet and his Companion. Their excitement subsided and at last

they slackened their efforts.

It was at this moment that the two worthy emigrants left the cave and resumed their journey riding the dromedaries that were ready for them. 'Abdullah bin Arqaṭ[1], an idolater, was their guide. 'Āmir bin Fahīra was also present on this occasion.

Asmā'[2] bint Abū Bakr Aṣ-Ṣiddīq brought them food and other provisions for their long and hazardous journey before they left the cave.

She of the Two Girdles

When Asmā' bint Abū Bakr tried to hang up the provisions by the tie-beam of the camel she could not do so as she

1. 'Abdullah bin Arqaṭ (also called bin Al-Arqaṭ) has been mentioned by Ibn Ḥajr in his *Al-Iṣāba*. As far as I know none described him as one of the Companions save Adh-Dhahabī in his *At-Tajrīd*. 'Abdul Ghanī al-Maqdisī has in his life history of the Prophet remarked that it is not known if he ever accepted Islam. An-Nawāwī has also corroborated this statement.

2. Asmā' bint Abū Bakr is reputed as one of the most wise and great women in Islamic history. She was one of those who accepted Islam in its earliest days. Only seventeen persons preceded her in this. She was married to Az-Zubair bin al-'Awwām before Hegira in Mecca. When she migrated to Madīnah she was pregnant with her noted warrior son 'Abdullah who was born to her after arrival in Madīnah. She lived to see her son assume caliphate and died a few days after he was killed. She was a very brave woman and never gave way to dismay or despondency. Once when she passed by Ḥajjāj bin Yousuf, the man who had hanged her son at Al-Hajjun (Mecca), she, pointing to her dead son's corpse dangling by the wooden plank, said: "Hasn't the time come for this rider to dismount from his horse?" Ḥajjāj said to her, "He (*i.e.*, her son) was a hypocrite," whereupon she replied: "Nay, by God, he was never a hypocrite but was a true believer who prayed in the nights and fasted in the day time." "Be off, you old and senile woman!" "Nay, by God, I am not senile," she said and added, "I heard the Apostle of God saying that two men, an imposter and a tyrant would arise from among Thakeef. The imposter we have already seen (reference is to Al-Mukhtār bin Abū 'Obbaid); as to the second man, the wicked tyrant, so you are the man!" Asmā' died at the age of one hundred years. Up to her last moment all her teeth were firm and her reason as unimpaired as ever.

had no rope to tie them with. Thereupon she tore her waist-band (a belt that the Arab women at the time tied round their waists) into two parts. With one piece she tied up the provisions and girdled herself with the other. Thereafter she was called "She of the two girdles."

Ibn Isḥāq relates that: Asmā' bint Abū Bakr is for this very reason called "she of the two girdles" (Dhat-ul-Nitāqain) and Ibn Hishām says that : I have heard many scholars as saying that (Asmā')was called "Dhat-ul-Nitāqain"—"she of the two girdles" and that its explanation lies in the fact that in order to tie up the provisions (with the tie-beam) she tore her waist band into two, with the one she tied up the provisions and with the other she girdled herself.

The Journey to Madīnah

As an extra precautionary measure and with a view to concealing their movements from the Quraysh they took the road, that led to Yemen, in the South. It was a deserted road. When they had left Mecca far behind they turned to the West towards the sea-shore, then headed North along the sea-shore taking a deserted path that was rarely used by any travellers. Thus travelling at last they reached Quba, on the outskirts of Madīnah.

The Pursuing Horseman: Surāqah Bin Mālik

Notwithstanding these precautionary measures to avoid exposition, they knew that their whereabouts could not for long remain secret, because the Quraysh had set a very high price on the Prophet's life, which had set on foot a general search for him and his Companion. When the Prophet and his Companion resumed their journey the enthusiasm of the pursuers had lost much of its earlier poignancy. But it so happened that Surāqah[1] ibn Mālik ibn Ja'sham while sitting

1. Surāqah ibn Mālik ibn Ja'sham Al-Kannānī embraced Islam in the year when Mecca fell. He was a leader of the Kanānah tribe, and died in 24 A.H., during the caliphate of 'Othmān.

with some others of his people at Mecca one day saw a man who came there and said : "By God, I have just seen a party of three persons. I think they are Muḥammad and his Companions."

Hearing this, Surāqah bade the man to hold his peace, for he at once understood that it was indeed the Prophet and his Companion whom the man had seen, but he did not relish the idea of sharing the big prize with others. Therefore he said : "No, they are not Muḥammad and his Companions but such and such people who are looking for their stray camel." After some time when the people began talking about other things, Surāqah bin Mālik withdrew quietly and repairing to his home he ordered one of his men to saddle his horse and tether it for him in the valley at a fixed point. Then fully armed, he left the house by a backdoor, mounted his horse and spurred it on in the direction where the man had reportedly spotted the Prophet and his Companions. He intended to capture the Prophet dead or alive, in order to win the big prize announced by the Quraysh.

The Killer Turned Quitter

Surāqah was right in his guess. He overtook the Prophet and his Companion near the place where the man had reportedly seen them. When Surāqah caught sight of them he was beside himself with joy as he thought of the big prize. He galloped his horse towards them. But when he drew near, his horse stumbled and threw off its rider sprawling on the ground. This struck terror into Surāqah's heart and he realised at once that he would never be able to overpower the Prophet and he gave up the vain pursuit.

We would like here to quote this Quraysh pursuer to relate the strange story of his pursuit. Ibn Isḥāq has on his authority recorded that his horse stumbled twice before the third and the most violent one which threw him off the horse down to the ground and at last forced him to abandon his chase.

Describing this decisive moment Surāqah says : "I went on horseback in his (the Prophet's) pursuit. When I beheld them my horse stumbled and I was thrown off. When it pulled out its forelegs there arose from the earth dust up to the heaven like a whirlwind. On seeing this I knew that I should keep away from them and that the cause of the Apostle of God would triumph." At this I called out to them, "I am Surāqah bin Ja'sham. Stay a while so that I may talk to you. By God, you have naught to be afraid of me." Hearing this, the Apostle of God told Abū Bakr to talk to me and find out what I wanted from them. When Abū Bakr did, so Surāqah said : "Write for me a warrant of security that may be a sign between you and me." The Apostle of God ordered Abū Bakr to write the warrant and give it to him. Surāqah goes on to say, "A warrant of security was written for me on a bone or a piece of tanned leather or a fragment of pottery and then it was handed over to me. I put it in my quiver and returned. I kept peace and did not tell any one about what had happened."

The Entry of the Prophet into Madīnah

Thus at last the Prophet and his Companion passed the danger zone. Nothing untoward took place after their meeting with Surāqah——no other horseman chased them, nor did any prying eye raise an alarm.

At the end of this tiresome and extremely hazardous journey that lasted for more than eleven days they reached Madīnah. The joy of the eagerly awaiting Muslims knew no bounds when they received the news of the Prophet's arrival in the city.

The Madinite Muslims had already got wind of the emigration of the Prophet and they knew that he had left Mecca for Madīnah. The news made the Muslims, especially the proselytes among them (who had never before seen him),

impatient for they were burning with a desire to have a glimpse of him. Therefore, it became daily routine to go await the Holy Emigrant on the outskirts of Madīnah to accord him a heart-warming welcome. They waited there till the heat of sun became unbearable and forced them back to their homes.

These anxious and eager Muslims one day heard a Jew (who was the first to catch sight of the Prophet and his Companion) crying out to them : "O the people of Qīla (*i.e.*, the Anṣār) here is your great leader coming."[1]

The Historic Day in Madīnah

This call was enough to make the Madinites rush out of their homes to welcome the Prophet, Allah's Messenger, and the Saviour of Mankind—Muḥammad bin 'Abdullah (peace be upon him). This was the greatest day in the history of Madīnah the like of which it never witnessed again.

Qubā, on the outskirts of Madīnah, was the first place where the Prophet stayed for four days before he entered Madīnah. B. 'Amr bin Auf, a branch of the Anṣār, was settled in Qubā at that time.

The First Mosque in Madīnah

During the four days' stay the Prophet founded the famous mosque of Qubā—the mosque referred to in the Qur'ān as "the one founded on piety."

The Prophet in Madīnah

After four days in Qubā, the Prophet moved into the heart of the city—Madīnah, which on the Prophet's arrival became the capital and centre of Islam.

As the Prophet went into the heart of the new capital city of Islam, the chiefs of the Yathribite tribes stood on either side

1. *Sīrat Ibn Hishām*, Vol. I, p. 492 in which instead of 'your man' the words 'your great leader' are used.

of the passage and offered to the Prophet and his Companions their hospitality but he politely declined their invitations giving reins to his mount that moved on through the streets of Madīnah making its way through the crowds of the eager Muslims while the Jews and the idolaters stood by wondering at the new life that had all of a sudden surged through their hometown. The tribes of Aus and Khazraj hitherto hostile to each other now flocked round the great incoming leader. Who could think on this momentous occasion—a great turning point in human history, what glory and everlasting honour were in store for this city !

And so the Prophet went on until he reached the place that belonged to two young orphans of Banū Najjār. Here the dromedary stopped. The Prophet dismounted and asked those standing around "To whom does this (tract of) land belong ?" Mu'ādh bin 'Afrā'a said : "It belongs to two orphans, Sa'hl and Suhail, the sons of 'Amr." On behalf of the orphans Mu'ādh presented this piece of land to the Prophet for a mosque. The Prophet accepted the offer and gave an order that a mosque and his abode be built at the site.[1]

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1. *Ḥayāt Muḥammad*, p. 218.

Chapter III

THE PROPHET AT MADĪNAH

The historic day of the life at Madīnah.
The Prophet in Madīnah.
The Establishment of the New Social Order.
The Military strength of the Anṣār.
The position of non-Muslims in Madīnah after the Hijra.
The Problems of the New Order.

With the arrival of the Holy Prophet along with the majority of the Meccan Muslims in Madīnah, the stronghold of the Anṣār, became the fortress of Islam and a powerful military base that now constituted the gravest threat to its sworn enemies—the Quraysh, who had totally lost the peace of mind and self-complacency; they were from now on doomed to live in constant fear of the newly emergent power of Madīnah.

The New Social Order

Now the first task before the Prophet was the organization and accomplishment of the new polity on the Divinely inspired lines.

The outstanding obstacles in the way of the establishment of the new order were as follows:

1. The deep-rooted animosities between the two Yathribite tribes, Al-Aus and Al-Khazraj, which had many a time sparked disastrous civil wars between them.
2. The problem of the immigrant Meccan Muslims who came in large numbers to Madīnah, leaving all their belongings in Mecca; they were reduced to stark poverty and had nothing to live by.
3. The Jewish community that lived at Madīnah before the Prophet's advent exercised a great politico-economic and military influence in Yathrib. It soon

became clear that the Muslims must guard themselves against their machinations and win them over to their side in order to cope with the imminent aggression from the Quraysh!

The Construction of the Prophet's Mosque

One of the important steps towards the organization of the new polity of Islam was the construction of a mosque which was to project all the characteristics of the new faith. It was also to serve as a seat of learning to initiate the Muslims to the teachings and principles of Islam, and also to serve as a meeting place where the men of different tribes, once antagonistic due to the prejudices of the old days of Jāhilīya could now freely mix with each other.

So the Apostle of God gave orders that a mosque be built at the place where his dromedary had knelt down. Thereupon the Muslims collected the necessary material. They hewed down palm-trees, made adobes and then set themselves to the construction of the mosque over an area of about one hundred cubits.

The Prophet worked along with his Companions in building the mosque carrying adobes and earth on his back just as others did. This naturally added to the enthusiasm of his Companions, for it showed that the Prophet claimed no precedence over them. He was one of them, worked with them, and carried earth and adobes like the rest of them. It was enough to set one of them chanting: "If we should sit idle while the Apostle of God works, it would be an act of great error on our part".

When the Prophet's Mosque was completed, it looked extremely simple. Its walls were made of adobes and earth and the roof made of the branches of the palm-trees, allowed the rain water in. The floor was of sand and gravel. In the centre there were palm-tree stems that propped up the roof.

The Prophet's First Address in Madīnah

This simple place of worship became the first ideal

university of mankind, which (in the words of Al-Ghazālī) produced angels in human form, a civilizing force for the barbarous tyrants and the winners of the kingdom of Heaven.

It was in this mosque that the Prophet delivered his first public address to the Muslims. Al-Baihaqī relates on the authority of 'Abdur Reḥmān bin 'Auf that in this address the Prophet said:

"O people, send before you something (*i.e.*, good acts) for yourselves. By God you know it very well that each one of you must die and leave behind his herd (family) without anyone to look after it. And when he goes back to his Lord, he shall have to render account and no intercessor shall be of any help to him or dare speak to the Lord on his behalf. His Lord shall ask him: Didn't I send you my Messenger and give you worldly riches and power, so what hast thou brought with you? At this he shall look to his right and left but shall find nothing there. Then he shall look in front of him and find the hell there. Therefore whosoever of you wants to save himself from the fire he should do so even if it be with the help of a piece of date. Those who have nothing to give may (save themselves) with a good word, for all good acts shall be rewarded from ten to over seven hundred times. And peace be on you and on the Prophet of Allah"!

The Fraternity Convention

After having made the mosque the centre of the new polity and civilization; and a place where the Muslims gathered together and were joined in their common prayers to the Lord of the worlds without any intermediary, the Holy Prophet proceeded to make rules with his unique wisdom in order to sweep off the hostilities and old rivalries of the Jāhilīya that still rankled in the hearts of the different groups of Muslims.

Yathrib was, as we have already stated, ravaged by the disastrous civil wars and tribal feuds. The flower of its youth withered away and the unity of its people was shattered over

and above the opportunity that these wars provided for the Jews, to consolidate their position in this part of the Arabian peninsula.

The definite and the prudent step wherewith the Prophet wiped out once for all, the hostilities between the two tribes of Aus and Khazraj, was the establishment of brotherhood between them as also between them and the Muhājirīn or the Exiles, at a convention called for this purpose in Madīnah. At this convention each Muhājir was paired with an Anṣārī as brother-in-Islam.

Ibn Isḥāq says: "And the Prophet of God established a brotherhood among his Companions from among the Anṣār and the Muhājirīn. The Prophet said to them (we report as the tradition reached us and seek refuge in God that we should ascribe aught to him that he did not say): 'Be brothers in Islam unto each other and every two men from among you shall be joined in brotherhood'."

This bond of fraternity proved very strong and effective in fusing different elements of the new society into a harmonious political administrative and an ideological polity. No other and stronger bond of unity could ever be conceived of by man.

The Anṣār, especially their leaders, were very jubilant over this fraternization process which clearly seemed to fulfil their long-cherished hopes for peace, tranquillity and stability that had for centuries past become mere figures of speech for the people of Yathrib.

Similarly the Muhājirīn too, as a result of this newly established brotherhood, found in the protection of their brethren, the Anṣār, the help and support that lessened the burden of the pinching poverty that plagued them ever since the migration from Mecca—where they had left all that they possessed or had been snatched from them by force by the idolatrous Meccans.

The Generous Offer of the Anṣār

The Anṣār received their brethren, the Muhājirīn, with open arms and held them in high esteem. In their zeal to support and help the Muhājirīn, especially after the brotherhood, some among them offered to share half their property with their brethren.

The Muhājirīn for their part responded equally grandly. While fully appreciating these generous offers, they politely declined them with expression of utmost gratitude. They did not accept from them anything but what was helpful in promoting love and enabled them to do independent trade, business, farming, etc., to earn an honest living on their own.

Al-Bukhārī has reported that Sa'ad bin Ar-Rabī'[1] offered his brother, 'Abdur Reḥmān bin Auf,[2] half of his property. Sa'ad told 'Abdur Reḥmān: "I am the richest man among the Anṣār, so you may have half of my property. Also I have two wives; therefore, choose the prettier one for yourself and name her so that I may divorce her. You may marry her after the expiry of her appointed period". 'Abdur Reḥmān replied: "May Allah increase your wealth and bless your household! (I don't need anything). Only show me the way to the market-place". He was directed to the market-place of B. Qainuqā'. When he returned he brought back with him cheese and butter (out of his earning that day). He carried on his business until a day came when he went to see the Prophet with his clothes dyed in yellow. When questioned about it by the Prophet he told him that he had got married and had spent five dirhams of gold on his marriage.

Salient Features of the New Order

Thus did the Prophet establish a new social order on a sound and firm footing. The most outstanding feature of the new order was the wholesome unity which welded the hitherto

1. For his life history, see our book: *The Battle of Oḥod.*
2. An account of his life is given in the following pages.

hostile tribes of Aus and Khazraj into one harmonious whole. Never in the past was such a harmony witnessed between these two tribes. Once achieved, this harmony did away with all the rivalries which the two tribes had inherited from a remote and dark past.

Islam benefited tremendously from this fusion accomplished by the Prophet between these two tribes in the spread of its message and especially in the subsequent wars against the enemies of God.

Anṣār's Position from the Military Point of View

The Qaḥṭānī tribes, Aus and Khazraj occupied a very important position from the military point of view. But before the Prophet Muḥammad threw in his lot with them, they wasted their strength in their internecine hostilities from the past. The Jews exploited this situation and thriving on it economically and politically, established their hegemony in the area. Therefore, they never ceased adding fuel to the fire of their hostilities.

But when Islam came it united these antagonistic tribes with the help of a common creed and ideology and then proceeded to channelise the military might thus achieved for its own purposes.

In their earlier days this was the sole power that helped the cause of Islam so that all Arabia finally came to believe in One God, and peace, justice and stability prevailed in the Arabian peninsula. Besides, it was this very power with the help of which Islam finally vanquished its deadly enemies—the Quraysh!

Non-Muslims in Yathrib

After having ascertained that the new Islamic polity was established on a firm footing and an ideological, political and organizational harmony was achieved among the Madinite Muslims, the Holy Prophet thought of regulating the relations of the new community with the non-Muslims—the Jews—who inhabited the city.

The Holy Prophet sought neither worldly power, nor status, nor riches. His only objective was the welfare and felicity of the entire mankind. Therefore, in his talks with the Jews he displayed great forbearance and tolerance. He did not want to curb their religious freedom or grab their property. He let them enjoy absolute freedom in all these matters. Nor did he want to banish them from the city simply because they pursued a different religion. On the other hand they were welcomed as the "People of the Book" and were free to practise the religion like the Muslims.

Not only this but he went a step further and concluded with them an agreement that envisaged peaceful co-existence and good neighbourly relations between the two communities besides binding them together for joint defence of Yathrib. The agreement gave the Jewish people full freedom of thought and religion and right to own property.

The Consummation of the Islamic Polity

While the Prophet concluded these socio-political agreements with other peoples, Islam continued gathering more and more strength by winning over to its side an ever larger number of converts in Madīnah.

The noble and wise behaviour of the Prophet and his teachings made a deep impress on the people of the city and within a few months almost the whole of Yathrib was a believer in One God. Jews alone proved to be die-hard enemies of Islam. However, the power and the influence that the Holy Prophet thus gained in the city could no longer be ignored even by his worst enemies. Jews were however again an exception for they failed to reconcile themselves to the emerging power of Islam.

Then there were the hypocrites of Madīnah who though dazed at the rapid spread of Islam did not really believe in it. But being powerless before the rising tide of Islam they could neither resist it nor openly disavow it, so they ostensibly professed belief in Islam and became a part of the Muslim community.

Thus six years after the Prophet's arrival Madīnah had become the capital city of Islam in the real sense of the word. The Muslims had the final say in the social life and only they had the real power. This was precisely what the Quraysh dreaded most. And that was also why they tried their level best to prevent the Prophet of Islam from leaving Mecca for Madīnah.

Laws for the Muslim Society

It was in Madīnah that the laws for the new social order were revealed from Heaven. Thus poor-tax (Az-Zakāt), one of the fundamentals of social life in Islam, was introduced. The Muslims were now also permitted to take up arms against their enemies. They were not allowed to do so before the Hijrat.

Similarly, Adhān, *i.e.*, the call for prayers, was also instituted. Besides these many other laws were as well revealed in the Qur'ān in order to regulate and refine the life of the Muslims. The discussion of these laws would, however, be out of place here.

Difficulties of the New Order

On the Prophet's arrival in Yathrib, the Jews gave no hint of the opposition and antagonism they later on exhibited against Islam although they feared that the Prophet's arrival in the city might adversely affect their politico-economic and spiritual hegemony in Madīnah.

The Prophet immediately after his arrival in the city assured them full religious and spiritual freedom and right of property. He also concluded with them an agreement which also guaranteed peace and security to all the communities living in the area irrespective of their racial and ideological differences.

The Jewish community could easily thereafter live in peace under the new Islamic regime, for now they enjoyed the

freedoms of religion and property. It would have indeed been the best course for them if they had faithfully adhered to the agreement.

But as intrigue and conspiracy are ingrained in their hearts and have over the centuries gradually become their second nature, the Jews started intrigues. Instead of living in peace and as good neighbours they created trouble for the Muslims by sowing dissension and spreading scandals among them.

The Muslims for their part remained faithful to their agreement with the Jews. Their sincerity of purpose and intense desire to live in peace with their treacherous neighbours was evident from their behaviour towards them.

The provocation, however, came from the Jews who true to their innate character created trouble and resorted to coercion to achieve their nefarious designs. The amazing rapidity with which Islam was becoming a rising force in Yathrib was a matter of grave concern for them.

What in particular added to their grief and hatred for the Prophet was the confirmation of the old Prophecies recorded in their religious books which left little doubt that Muḥammad bin 'Abdullah Al-Qarshī was indeed the Prophet they had been waiting for so long. But instead of accepting him and rejoicing at his advent they were filled with hatred and rancour for him and the word of God he preached.

In this respect two Jewish scholars, Ḥuyyay bin Akhṭab, the father of the Prophet's wife Ṣafīya[1] (may God bless her) and his brother Yāsir may in particular be mentioned.

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1. Ṣafīya bint Ḥuyyay bin Akhṭab bin Sa'na bin Tha'laba bin 'Ubaid bin Ka'ab belonged to the tribe of B. Naḍīr of Lavī bin Ya'qūb and the family of Aaron bin 'Imrān, brother of the Prophet Moses (peace be on him). She was married to a Jewish chief, Salām bin Mushkam, then to Kanāna bin Abī al-Ḥaqīq, a chief of the Khybar Jews, who was killed in the battle of Khybar and she was made a prisoner by a Muslim soldier but was sent for by the Prophet who restored her liberty and then married her as has been narrated by Ṣaḥīḥ al-Bukhārī and Muslim. The Muslim

[*Contd.*

Ibn Isḥāq reports that 'Abdullah bin Abū Bakr bin Muḥammad bin 'Amr bin Ḥazm has narrated to me on the authority of Ṣafīya bint Ḥuyyay bin Akhṭab that she said: "I was the most beloved child of my father and uncle Yāsir. When the Messenger of God came to Madīnah (my father) Ḥuyyay bin Akhṭab and uncle Yāsir went to see him early one morning. Wen they returned in the evening I saw them depressed and tired walking slowly, and silently. At this, as I was wont to do, I went toward them and welcomed them home. By God, neither of them took any notice of me due to the grief they were plunged in. Then I heard my uncle Yāsir saying to my father:

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soldier who took Ṣafīya prisoner along with her cousin, passed by the dead bodies of the Jews with his two prisoners. On seeing the dead, the cousin of Ṣafīya wept aloud and struck her face and put dust on her head. When the Holy Prophet came to know about this incident he reprimanded the Muslim soldier for torturing the women by taking them to their dead. Ibn Ḥajr has in his *Al-Iṣāba* narrated that the night before the battle of Khybar took place, Ṣafīya dreamt that the moon had dropped into her lap. When she related it to her mother she slapped her on her face and said that she desired to marry the king of the Arabs (i.e., the Holy Prophet). Ṣafīya was a very wise and learned woman. Ibn 'Abdul Barr has narrated that once a slave girl of hers came to 'Omar the Caliph and told him that Ṣafīya still had a love for the Sabbath and retained contacts with the Jews. 'Omar through an emissary asked her about these two things to which she replied that as far as Sabbath was concerned she did not care for it ever since God had supplied her in its place with Friday (Al-Jum'a) but as to the contacts with the Jews, she said, they were her blood relations and hence her contacts with them. 'Omar did not disapprove of her having relations with her people, the Jews. When she asked her slave-girl what prompted her to do so, she said: "The Satan". At this she said, "Be off, you are free." Ṣafīya has, according to the traditionists (Aṣḥāb-ul-Ḥadīth), transmitted ten traditions from the Prophet. She supplied 'Othmān with food and water during the disturbances when the Caliph was besieged in his house. Also she went on her mule to persuade the rioters to disperse and spare 'Othmān. She met Al-Ashtar al-Nakh'ī, a leader of the riotous crowd. He stopped her and struck at her mule lustily. At this she said to him, "Don't put me to shame; let me go back." She died in the year 50 A.H.

"Is he the man?" (*i.e.*, the Promised Prophet)

"By God, yes", he said.

"Did you recognize him, and are sure about it?"

"Yes", he said.

"What then do you propose to do about him?"

"I will oppose him till the end."

Similarly Ibn Isḥāq narrates on the authority of 'Abdullah bin Salām[1] (a Jew who accepted Islam) that one day he went to the Messenger of God and said to him: "Messenger of God, the Jews are a people given to slander. I want you to hide me in one of your apartments and then ask them about me without their knowing anything about my accepting Islam in order to let them speak freely about the position I hold among them. For, if they came to know about my new Faith they would start slandering and vilifying me." 'Abdullah bin Salām goes on to say: "So the Messenger of

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1. 'Abdullah bin Salām bin Al-Ḥārith, Abū Yousuf hailed from the family of the Prophet Joseph (peace be upon him); was an ally of An-Nawafal (of Al-Khazraj tribe) who first embraced Christianity, then Judaism. He belonged to the tribe of B. Qainuqā', and was a Jewish divine. It is narrated by the traditionists that 'Abdullah bin Salām said: "When the Prophet came to Madīnah and I had a look at his face I was startled, for it could not be the face of a liar." The Prophet marked him as one of those ten who were the blessed and sure to enter paradise in the hereafter. Al-Bukhārī has on the authority of Zaid bin 'Umair reported that he said: When Mu'ādh bin Jabal was on his deathbed the people asked him to advise them. At this he said: "Seek knowledge with Abī Dardā, Salmān and Ibn Mas'ūd and 'Abdullah bin Salām who was a Jew and has accepted Islam." He goes on to say: "I heard the Messenger of God as saying that he was one of the ten in the paradise." In the days of trouble 'Abdullah bin Salām kept aloof; he did not take sides with either of the parties (neither in the Battle of Jamal nor in that of Ṣiffīn). Al-Boghawī has on genuine authority narrated in his *Al-Mu'jam* that 'Abdullah bin Salām tried to dissuade the Caliph 'Alī (may God bless him) from leaving for 'Irāq saying: "Keep to the pulpit of the Messenger of God: If you leave it, you would never again set your eyes upon it." 'Alī bin Abī Ṭālib, the fourth Caliph, said of him, "He was a pious man amongst us." He died in Madīnah in the year 43 A.H.

God hid me in one of his apartments and then the Jewish people came in to him. They talked to him and asked him many questions. Then the Prophet asked them: "What sort of a man 'Abdullah bin Salām is among you?" They said: "He is our chief and the son of our chief; is our divine and a scholar!" "When they had finished", says 'Abdullah bin Salām, "I came out before them and said to them:

> "O ye the Jewish people, fear God and accept what (truth) has come to you. By God you know that he is the Prophet of God; you find his description written in your book, Torah, along with his name and traits. I bear witness that he is indeed the Messenger of God; I believe in him; testify to the truth of his Prophethood and to the fact that I acknowledge him as such". Thereupon they said: "You lie", and started vilifying me. At this I said to the Prophet: "Didn't I tell you, O Messenger of God, that they are a slanderous people, treacherous, false and dissolute".

Intrigues and Disruptionist Attempts

As a result of their deep-rooted enmity towards the Muslims and bristling with jealousy, the Jews launched a campaign against the Prophet and Islam through various means at their disposal.

To begin with, however, their activities against Islam were limited to creating trouble. For this purpose they exploited the old rivalries and feuds of Jāhilīya which were effectively done away with by Islam. The Jews for this purpose forged a united front with the Hypocrites against the Muslims and Islam. They tried to confuse and confound the Muslims with a view to make them turn their backs on the new faith and revert to their old heathen ways of life.

Jewish Conspiracy against Islam

A case in point is Shās bin Qais, a staunch Jew and a

hard infidel, who nursed hatred against the Muslims. One day he happened to pass by a group of the Companions of the Messenger of God from Al-Aus and Al-Khazraj. He saw them talking together like loving brothers. This love and amity between them after the bitter hostilities of past was the work of Islam. But this sight so perturbed Shās bin Qais, the Jew, that he said:

"The Chiefs of B. Qīla have united in his country. No (it can't be). By God, if they are united we won't enjoy peace while living in their midst". True to his Jewish character, an adept in intriguing and deception there and then he asked a young Jew, who at the time happened to be sitting with the Muslims to continue to betake himself to these Muslims and look out for an opportune moment to mention before them the battle of Bu'āth to re-enkindle their old hostilities and then further incite them by reciting the verses which they used to recite in their mutual battles.

The battle of Bu'āth was the most disastrous civil war of the Jāhilīya between Aus and Khazraj. The Aus had emerged victorious in this battle and the Khazraj were vanquished.

The young Jew did as was ordered by his chief and nearly succeeded in materializing the evil designs of his superiors when sitting among the Muslims one day he mentioned the battle of Bu'āth. Its mention was sufficient to spark a dangerous broil between Aus and Khazraj.

The people of the two tribes feverishly contended with each other in asserting their excellence and past deeds. It was in this tense atmosphere that a chief of the Khazraj stood up and challenged his counterpart from Aus saying: "If you want war we are ready for it (implying therein the revival of the civil war that had raged between them before Islam). Tempers ran high on both sides, so the Aus said: "We do agree. We will meet you in battle at Aẓ-Ẓāhira (Al-Ḥarra, the burnt hills, are situated on the outskirts of Madīnah). There were the cries of "Arms! Arms" on all sides as their

leaders called on their people to get ready for war and then they hurriedly made for the appointed battle-field. They were once again on the verge of civil war, the fondest wish of their enemies, the Jews and the Hypocrites within their own ranks.

The news, however, reached the Holy Prophet in time whereupon he acted promptly. Accompanied by a few Muhājirīn he reached the scene of trouble and quickly extinguished the flames of the imminent war fanned by the intriguing Jews.

As soon as the Prophet reached the place he called out to them saying: "O Muslims: What! Do you fly (to battle) with a cry of Jāhilīya (of the days of Ignorance) while I am still amidst you? And after God led you to Islam, glorified you therewith and through it freed you from the hold of Jāhilīya? And after he saved you with it from unbelief (Kufr) and put love in your hearts?"

Hearing these words both the tribes—the Aus and the Khazraj—realised their mistake and understood that they had been playing in the hands of their enemies. They also understood that the whole thing was engineered by the Satan and was a part of the Jewish conspiracy against them. They withdrew from the battle weeping, and embracing one another like brothers, and returned to Madīnah with their Prophet and esteemed leader (peace be upon him). They were again brothers—loving brothers. Thus the wicked plot of the Jews failed, before it could succeed in disrupting the newly-found unity of the Muslim community.

The Jews (as an ally with the Hypocrites) did not even after this abstain from spreading hatred against Islam and creating ever new obstacles for the Holy Prophet (may peace be upon him).

They heckled the Prophet and tried to confuse him and his audience with the odd type of questions. The Hypocrites who, thanks to their pretensions to Islam, mixed up freely with the Muslims, and stirred trouble if found any opportunity to

do so by spreading rumours in the Muslim society and conspiring against its integrity.

The Hotbed of Intrigues

In their desire to subvert the integrity of the Muslim society the Hypocrites went to the extent of establishing a centre where they met to plot against the Muslims and the Prophet. It was a mosque which they built ostensibly to offer prayers. Being considered a part of the Muslims no one opposed them when they built a separate mosque of their own.

Shortly after its completion the Holy Prophet was informed that the mosque was being used by the Hypocrites as the centre of their evil designs. After having confirmed the reports the Holy Prophet issued orders for the demolition of the mosque that was in fact no more than a den for the enemies of the Muslims and Islam. The Hypocrites, who built this mosque, were exposed in the following revelation by God:

> And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His Messenger aforetime, they will surely swear: 'We purposed naught save good. Allah beareth witness that verily they are liars'.[1]
>
> The building which they constructed will never cease to be misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.[2]

The Hypocrites are Driven out of Prophet's Mosque

But in spite of their nestling-place (Masjid al-Ḍirār) being demolished by the Prophet's orders, anti-Islam propaganda of the Hypocrites went on unchecked. They ridiculed

1. Al-Qur'ān, IX : 107.
2. Al-Qur'ān, IX : 111.

the Muslims and created ever new problems for them.

They were organized and carried on their invidious and nefarious machinations in a systematic manner. Even the mosque of the Holy Prophet was not immune from their mischiefs. They sat close nestled together in the mosque and pursued their evil activities unchecked so much so that a time came when the Muslims could no longer say their congregational prayers in peace. This obliged the Holy Prophet to drive them out of the mosque publicly and in great disgrace, as a corrective measure to reform them, and to save others, especially the simple and the unwary, from contamination, with whom they freely mixed up five times a day in the mosque.

Ibn Isḥāq writes: "These hypocrites used to come to the mosque, listen to the Muslims and then laugh at their faith. One day the Apostle of God saw hypocrites nestled together and talking among themselves in undertones in the mosque. At this they were expelled under his orders from the mosque in great disgrace".

In short the Jews and the Hypocrites continued creating difficulties for the Holy Prophet and tried to undermine the new polity of Islam in its infancy. But God always humbled them and frustrated all their evil designs. Though a source of great nuisance to the Holy Prophet and the Muslims, these enemies of Islam were fully exposed, as a result whereof the Muslims closely watched their movements and never confided in them especially in important military and political matters, for they knew that they were fifth columnists let loose by their enemies.

The new Islamic community was at this time passing through an extremely critical phase and the Muslims found themselves exposed to dangers from all sides. The whole of Arabian peninsula was bristling with animosity against them and Islam. Then there were the Quraysh who sought to destroy them and their faith. For, there were, thanks to their close contacts with Islam and the Prophet of Islam,

well aware that Islam sought complete destruction of their cherished paganistic order of life. Naturally this made them the most inveterate enemies of Islam and the Prophet of Islam.

It was indeed a very critical situation in which the Muslims and the new faith found itself with dangers all round, but still the Holy Prophet did not take any punitive action against the Jews and their allies the Hypocrites, whose presence in the body-politic of Islam was like a diseased gland that is ever secreting trouble into the whole system until rooted out. The Holy Prophet ignored them and connived at their hostile activities till they were at last swept away by the rising tide of Islam. The Jews in particular turned out so treacherous and unworthy of the trust reposed in them that they actually took arms against their allies, the Muslims, disregarding all their treaties with them. They openly sided with the enemies of the Muslims in the darkest and most critical moment of their life. Thus B. Quraiẓa ignoring their national obligations and commitments towards the besieged Muslims of Madīnah in the battle of Al-Aḥzāb, fought against them and helped their enemies. As a result of this treachery, at such a critical juncture, the Holy Prophet ordered that all of their men be put to sword, their property forfeited and their children and womenfolk enslaved. We propose to deal with this incident at length in our forthcoming book, *The Battle of Al-Aḥzāb* (*Ghazwat al-Aḥzāb*).

Chapter IV

THE BATTLE

The military movements of the Muslims before the battle of Badr.
The Holy Prophet succeeds in effecting Political Agreements with the tribes in the area.
The Decisive Battle.
The immediate cause of this great battle.
The Muslims march out to capture the Quraysh caravan.
The caravan escapes and the Meccan army moves towards Badr.
The Holy Prophet consults his companions about the Meccan army.
The Muslims resolve on fighting the Meccan army.
The two armies face each other at Badr.
The crushing defeat of the polytheists.

The circumstances in which the Holy Prophet had to leave Mecca for Madīnah culminated in a war for which the chiefs of Mecca alone were responsible. For it was they who had set a price on his head and tracked him. They were determined to wage war against him.

Naturally, therefore, the other party (the Muslims) had to resort to military, political and economic measures in self-defence. Keeping in view the hostile attitude of their enemies—the Meccans—and their preparations for war, they could no longer afford to ignore the building up of their own military might.

The Muslims cannot be in any way blamed for making military preparations as the unbelievers had already declared war against them and had declared to exterminate them.

It is in the light of these circumstances that the battle of Badr, which the Muslims had to fight against the idolatrous Quraysh, appears to be quite a just one. It was forced on them as an inevitable result of long and unceasing enmity.

Military Movements before the Battle of Badr

The nineteen months period, between the Hijra and the

battle of Badr, witnessed no bloody confrontation between the forces of Mecca and Madīnah, except of course the military expedition that preceded immediately before the battle of Badr and was led by 'Abdullah bin Jaḥsh.[1]

The Muslim Expeditions before the Battle

With the exception of the above expedition all the other military movements of the Muslims were reconnaissance expeditions. These were organized in order to gather information about the roads around Madīnah and those that led to Mecca besides assessing the strength of different neighbouring tribes and concluding friendly compacts with them or (at least) render them neutral in the conflict of Islam and paganism. Incidentally, these expeditions also displayed the military strength of the Muslims, the Jews and the polytheists and exercised a deterrent effect against any aggression that might be intended. These patrols or military expeditions that preceded the battle of Badr may be summarized as under:

(1) The Military Expedition led by Ḥamza bin 'Abdul Muṭṭalib in which thirty of the Muhājirīn participated. It met a trade caravan of the Quraysh guarded by three hundred fighting men under Abū Jahl bin Hishām on the sea-shore near Al-Īṣ[2] during the month of Ramaḍan in 1 A.H. No fighting, however, took place because of the timely intervention of Majdī bin 'Amr al-Juhanī.

(2) The Military Expedition led by 'Ubaid bin Al-Ḥārith to the valley of Rābigh in the month of Shawwāl in 1 A.H. in order to block the Quraysh trade with Syria. It met more than two hundred fighting men under Abū Sufyān but no fighting took place. During this expedition two Meccan Muslims who had accompanied the Quraysh army

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1. 'Abdullah bin Jaḥsh bin Rabāb Al-Asadī was an ally of B. 'Abd Shams. He emigrated twice. He was the first commander for whom the standard of Islam was made. He fell a martyr in the Battle of Uḥod.

2. Al-Īṣ (العيص) with a *kasra*, is a place between Yanbu' and Al-Marwa near the Sea-shore.

came over to the Muslim side. They were Al-Miqdād bin 'Amr Al-Bahrānī and 'Utbah bin Ghazwān.

(3) The reconnaissance patrol consisting of eight Muhājirīn under Sa'ad bin Abī Waqāṣ which went up to Al-Kharrār[1] in Zul-Qa'ada, 1 A.H., in order to block the trade route between Mecca and Syria. There was no fighting, however, this time too.

(4) *The Battle of Wadān.*[2]—It was a military expedition that comprised two hundred fighting men and was led by the Holy Prophet himself up to the Wadān Zone in Ṣafar (2 A.H.). Without any fighting the Muslims returned after concluding a non-aggression pact with the tribes of B. Ḍamra bin Bakr bin Kanāna.

(5) *The Battle of Buwāṭ.*[3]—This expedition was also led by the Holy Prophet in person. He went up to the area of Buwāṭ on the route between Mecca and Syria in the month of Rabī' I in 2 A.H. Its purpose was to capture the Quraysh caravan but it escaped and the Holy Prophet returned with his two hundred companions without any encounter.

(6) *The Battle of Al-'Ashīra.*[4]—It was also a military expedition in which two hundred men participated. This too was led by the Prophet himself. It went as far as Al-'Ashīra, a place in the Yanbu'[5] region. Its aim was to cut off the Quraysh trade route. It, however, did not have to fight, for the caravan slipped away unnoticed from the district. The

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1. Al-Kharrār with a *fatḥa* on the first and a double stress of the second letter is a place in Ḥijāz near Al-Jaḥfa.

2. Wadān: the name of a place between Mecca and Madīnah. From Wadān to Rābigh, a place near Madīnah, there is a distance of about twenty-nine miles.

3. Buwāṭ written with a *dhama* on the first letter and 'ط' at the end, is a valley in Ḥijāz near Raḍwī.

4. Al-'Ashīra with a *dhama* on the first and a *fatḥa* on the second letter is a village between Mecca and Madīnah in the region of Yanbu'.

5. Yanbu'—written with a *fatḥa* of the first and *skun* of the second letter—is a village on the right side of Raḍwī, there being a night-stop for the caravans between the two places.

Holy Prophet before returning to Madīnah concluded a non-aggression agreement with B. Mudlij and their allies B. Ḍamra in the month of Jamadī I in 2 A.H.

(7) *The First Battle of Badr.*—A military expedition with two hundred strong men led by the Holy Prophet in person in Jamadī II, 2 A.H., was organized to drive some enemy troops that had in a surprise attack on the pastures of Madīnah carried off with them a few cattles. The Holy Prophet giving them a chase reached the valley of Safwān near Badr but the marauding troops escaped and he returned to Madīnah without any fighting.

The Fighting in the Forbidden Month

The last military action of the Muslims (before the battle of Badr) was a reconnaissance patrol of eight persons from the Muhājirīn that was led by 'Abdullah bin Jaḥsh in the month of Rajab, 2 A.H.

The Holy Prophet had sent this patrol in order to collect information about the Quraysh by picketing between Mecca and Ṭā'if. They were not directed to fight.

At a place called 'Nakhla'[1] they met a caravan of the Quraysh that was carrying merchandise to Mecca. Although dispatched for the reconnaissance only, they attacked the caravan. In the skirmish one 'Amr bin Al-Ḥaḍramī was killed and two were taken prisoner by the Muslims, who returned to Madīnah with the booty and the prisoners. 'Amr bin Al-Ḥaḍramī was the first man to be killed by the Muslims and this caravan the first of the big chunk of the Quraysh property appropriated by the Muslims.

A Critical Position

When the Holy Prophet received this news he was annoyed especially when he was told about the death of the Qurayshite (Al-Ḥaḍramī) and the booty that Ibn Jaḥsh had

1. A valley named after the famous place Al-Yamānia between Mecca and Ṭā'if and called Nakhlatul-Yamānia.

brought with him. He refused to accept the booty as the fight had taken place during Rajab, one of the sacred months in which fighting was prohibited. The Quraysh for their part exploited this incident as a pretext to launch a vicious campaign against the Muslims for having, in direct contravention of all the norms of the prevalent tribal morality, violated the sanctity of the sacred months, in which fighting was forbidden. They said that Muḥammad (peace be upon him) and his Companions had flouted the sanctity of the sacred months, shed blood, captured booty and taken their men as prisoners of war.

The members of this patrolling party found themselves in a predicament till at last the revelation was received wherein God allowed the Muslims to fight against the polytheists at any time of the year. The following revelation received at this time upheld 'Abdullah bin Jaḥsh and his party and their conduct with regard to the Quraysh caravan: "They question thee (O Muḥammad) with regard to warfare in the sacred months. Say: Warfare therein is (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the inviolable place of worship, and to expel its people thence, is a graver with Allah; for persecution is worse than killing." (II : 217).

After the Legal Sanction of Fighting

After this revelation that explicitly allowed the Muslims to fight back their enemies at any time of the year, the conflict between Islam and paganism entered into a decisive phase. The gulf between them widened more than ever before. The Muslims were henceforth determined to lose no opportunity to strike back at their enemies. Similarly, the chiefs of Mecca understood full well that the Muslims were now resolved upon taking revenge of the past injustice.

Meccan Trade Threatened

What, however, to begin with, aroused the Quraysh to the new danger was the serious threat that it posed to their

main trade route with Syria. It was of vital importance for them and a matter of life and death in social and economic terms which was seriously endangered after the Holy Prophet made Yathrib[1]—the city that commanded the main caravan route to Syria from Mecca—his headquarters. And this was precisely what the Quraysh dreaded most after the Prophet's migration to Madīnah.

The Battle of Badr

The battle of Badr is not only one of the decisive battles of Islamic history but was also the first serious confrontation between the forces of Islam and those of unbelief. It was fought with an unprecedentedly large number of men and was the culmination of the conflict never to be resolved henceforth except in the battle-field.

Causes of the Battle

The fears of the idolatrous Meccans came true when the Meccan trade with Syria was threatened by the Muslims. The Islamic state at Madīnah now kept its weather eye open for all the commercial activities of the Quraysh with Syria, and was ever ready to strike at their vital interests.

Towards the beginning of the fall of the second year of Hegira, Madīnah received the news that Abū Sufyān bin Ḥarb had set off from Mecca to Syria on an immensely rich business journey.

Without losing time the Holy Prophet accompanied by two hundred men went forth from Madīnah to intercept the caravan. This expedition is known as the expedition of Al-'Ashīra. The Quraysh caravan dodged the Muslims and slipped away quietly to Syria. The Muslims, therefore, waited for its return from Syria.

The Holy Prophet sent out a two-man patrol comprising

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1. Yathrib is the name of the region in which Madīnah is situated. It was so named after Yathrib bin Qāniya of the family of Sām bin Nūḥ and the first settler at this place.

Ṭalḥa bin 'Obaidullah[1] and Sa'īd bin Zaid[2] with the orders to look out for the caravan returning from the north. The two men set up an outpost at Al-Ḥaurā and stayed there until the Quraysh caravan consisting of one hundred camels and with Abū Sufyān at its head reappeared. At this Ṭalḥa and Sa'īd hurried back to the Prophet and informed him of the approach of the caravan.

The Prophet Goes for the Caravan

The return of this caravan presented an opportunity for the Muslims of Madīnah, especially for the Muhājirīn among them, whose properties had been usurped by the Meccans at the time of their emigration to Madīnah. Moreover, if the capture of a rich caravan by the Muslims could spell disaster for the Meccans in terms of politico-economic and military prestige, can any blame be imputed to the Muslims for trying to capture this rich Quraysh caravan? Was it nothing more than a wanton act of plunder or marauding on their part?

The answer is quite obvious especially when we recall that Madīnah and Mecca were already at war with each other and that it was in fact the Meccans and their chiefs who had transgressed against the Muslims, driven them out of their homes and declared a war on them. Also weren't the masters of the caravan, the very people who had usurped the properties of the Muhājirīn in Mecca, simply because they had embraced the new faith? And finally, hasn't it been the inviol-

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1. Ṭalḥa bin 'Obaidullah bin 'Othmān al-Taimī al-Qarshi is a well-known Companion. One of the ten who received the tidings of paradise, he participated in all the battles in the company of the Prophet. He received twenty-four wounds in the battle of Oḥod. He was one of the well-to-do and a generous-hearted Companion who was killed in the 'battle of Camel' fighting on the side of 'Āy'esha and was buried at Baṣra.

2. Sa'īd bin Zaid bin 'Amr bin Nufail al-'Adwī al-Qarshi was also one of those who received the happy tidings of paradise from the Prophet. He is known for his sound judgement and intrepidity; he took part in the battle of Yarmūk and siege of Damascus and was appointed its governor by Abū 'Obaida. He died in Madīnah in the year 51 A.H.

able right of those upon whom war is made and whose properties are confiscated that they might fight back the transgressors and capture whatever they might lay their hands upon from the assets and properties of their enemies?

The answer to all these questions is an emphatic 'yes'; for, such is the common law of war followed all the world over. There was as such nothing strange or unusual in the Prophet's resolve to intercept the caravan and withhold it as a part of the property of the enemy who had already declared war on the Muslims.

A large number of the orientalists and some of their spiritual disciples in the Islamic East view the battle of Badr as if it were a mere marauding expedition. Such a view is, however, a biased one and springs from the deep-rooted rancour that is always blind to facts, subservient to passions and prejudices while judging the acts or deeds of others.

But for these prejudices how can anyone question this taking up of arms by the Muslims against a people who were openly at war with them; who were bent upon exterminating them; and who had already usurped all their properties and possessions by force.

Strange Logic

It is indeed a piece of strange and perverted logic for which it is difficult to find a parallel save in that used by these spiritual disciples of the Western Imperialists who usurp the liberties of the people, ravage their honours, freely shed their blood and then abuse them as savage robbers.

It is said that once an English soldier talking to his comrade-in-arms about the atrocities perpetrated on the Africans said: "By God, these Africans are savages—completely savages!" "How did ye know?" asked the other. "Imagine, one of them dared to bite me when I was killing him!"

The Attack Begins

When the Holy Prophet heard that the caravan had

reached the district of Ḥijāz he marched out at the head of the Muslim army to capture it.

It may be noted that the Faithful assembled at Madīnah with a view to intercepting this caravan were not conscripted (as was usually the case when the Prophet planned any major battle like that of Oḥod). In his address to the Muslims before he left Madīnah he is reported to have said: "Here is the caravan of the Quraysh carrying their wealth with it. Go and intercept this caravan for Allah may give it to you as a booty."

And it was due to this reason that a large number of the Companions stayed behind in Madīnah and did not participate in the battle of Badr, as none among them at the time their army went forth from Madīnah, saw any possibility of such a battle, and that so soon!

That this was so is supported by the fact that the Holy Prophet expressed no displeasure for those who had stayed behind, but did not even ask them to join the Muslim army. For, participation in the expedition was voluntary and the Prophet after his address left it at the discretion and the free will of his companions to act as they deemed fit.

For it is a fact that not a single able-bodied Muslim would have stayed behind if he had known that his companions were going out to fight the battle of Badr. They never visualized that an encounter with a caravan would develop into a major confrontation. For, there was for them reason to believe that the escort to the caravan, forty men in all, would on seeing the Prophet and his over three hundred men strong army run away. This meant that in the eyes of the Muslims there was no possibility of a major clash with the enemy.

That is why so many Companions stayed behind at Madīnah, the most prominent among them being Usaid bin Al-Ḥuḍair,[1] who was one of the chiefs of the Anṣār. When

1. Usaid (with a *dhama*) bin Al-Ḥuḍair bin Samāk bin 'Atīk al-Anṣārī al-Ash'halī was one of those who accepted Islam in its earlier days; [*Contd.*

after his victorious return to Madīnah, he met the Holy Prophet at Ar-Rauhā', he tendered his apology for not being able to participate in the battle saying, "Messenger of God, by God, I did not stay back in Madīnah deliberately, but did it under the impression that you would not meet the enemy, it was just a caravan that you wanted to intercept. By God, I would never have done that if I had any idea of this situation." At this the Holy Prophet said that he was right and accepted his apology.

The Holy Prophet went forth with his army from Madīnah on Wednesday, the 8th day of the month of Ramaḍan in the year 2 A.H.

The Governor of Madīnah

The Holy Prophet before leaving Madīnah assigned Ibn Umm Maktūm[1] the duty of leading the prayers. To the governorship of Madīnah was appointed Abū Lubāba[2] whom the Holy Prophet for this purpose sent back to Madīnah from Ar-Rauhā' absolving him from the duty of accompanying the army of the Faithful.

The Commanders of the Muslim Army

When leaving Madīnah with his army the Holy Prophet

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he was present at the pledge of al-'Aqaba, and was one of the twelve disciples who were selected on this occasion. He was a noble and influential leader of the Anṣār. 'Āy'esha said of him, "There are men of the Anṣār whom none may surpass in excellence. They are: Sa'ad bin Mu'ādh, Usaid bin Ḥuḍair and 'Ubād bin Bashr. Usaid fought in the battle of Oḥod and was one of those who held on steadfastly despite the setback the Muslims suffered in it. He received seven wounds in this battle and died in the year 21 A.H.

1. For his life sketch see *The Battle of Oḥod* by the author.

2. Rufā'a bin 'Abd Al-Mundhir al-Ausī al-Anṣārī, Abū Lubāba was one of the pledgers of Al-'Aqaba and also one of their twelve disciples chosen on this occasion. He was among those who stayed behind when the Holy Prophet went forth for the battle of Tabūk but was forgiven by Allah along with others. He witnessed the conquest of Mecca and was the standard-bearer of his people, B. Auf. He died during the Caliphate of 'Alī sometimes after 50 A.H.

gave a white standard symbolising the overall command to Mus'ab bin 'Omair al-Qarshi. He himself was the supreme commander. The army was as a whole subdivided into two commands. The standard representing the force of the Muhājirīn was assigned to 'Alī[1] bin Abū Ṭālib, while the one representing the Anṣār was given to Sa'ad bin Mu'ādh.[2] Being the supreme commander the Holy Prophet commanded both of these divisions of his army.

Zubair bin Al-'Awwām was assigned the command of the right flank, while the left flank was led by Miqdād bin 'Amr al-Kindī, the only two horsemen in the whole Muslim army. The rear-guard was brought up by Qays bin Abī Ṣa'ṣa'a.

Strength of the Madinite Army

The army of Madīnah comprised 317 men of whom 231 were the Anṣār, 170 from the tribe of Khazraj and 61 from the tribe of Aus.

The force of the Muhājirīn consisted of 86 men. Of these 41 belonged to the Quraysh: three from B. Hāshim, one from 'Abdul 'Uzza; two from B. 'Abdul Dār; three from B. Zahra; one from B. Tim; three from B. Makhzūm; four from B. 'Adī; five from B. Jama'; one from B. Sahm; five from B. 'Āmir; and six from B. Al-Ḥārith.

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1. 'Alī bin Abī Ṭālib, the cousin of the Holy Prophet, needs no formal introduction. He was the fourth of the 'Khulafā Rāshidīn' married Fāṭimah, the daughter of the Prophet, and was the first among men to embrace Islam. He is also one of the ten who received the happy tidings of the paradise. He was a daring and brave warrior of B. 'Abd Manāf who fought in all the battles with the Holy Prophet. He became the fourth Caliph at a time when the Muslim Ummah was torn with dissension. His justice, probity and integrity of character were exemplary. He was assassinated by 'Abdur Reḥmān bin Al-Maljam treacherously on the seventeenth night of Ramaḍān in the year 40 A.H.

2. Sa'ad bin Mu'ādh bin An-Nu'mān al-Anṣārī Al-Ausī was the leader of the Aus in Jāhilīya as well as in Islam. It was he on whose death the Prophet is reported to have said: "The throne of God shook when Sa'ad bin Mu'ādh died". He was wounded in the battle of Moat and died a month later, in the year 5 A.H.

Besides the Anṣār and the Muhājirīn there were 45 others, 33 from the federate tribes and twelve freedmen, of whom four were Arabs and eight non-Arabs. This Muslim army had only 70 camels and two horses, one with Az-Zubair bin Al-'Awam and the other with Al-Miqdād bin Al-Aswad.

No Difference between the Soldiers and the Commander

The Companions and their great leader rode on the seventy camels they had turn by turn. They were for this purpose divided into groups, each group having a camel which the group members rode turn by turn. And thus they reached Badr.

The Prophet (peace be upon him) shared a camel with Murthad[1] bin Abī Murthad and 'Alī bin Abī Ṭālib. The Prophet was requested by his partners in the mount, Murthad and 'Alī, to have the mount to himself alone without sharing it with them, for they said, they would walk on foot beside him. At this he said: "You two are not stronger than I, nor am I less in need of the heavenly reward than you two are," and saying this he refused to have the mount all to himself without sharing it with them.

During their march toward Badr the Holy Prophet issued orders that the bells tied round the necks of the camels be removed.[2] The order was perhaps the expression of his desire to keep the movements of the Muslim army secret, for the sound of the bells during the march could have easily betrayed their positions to the enemy.

As extreme vigilance and prudence is called for during a war, the Holy Prophet dispatched his spies, who at the time performed a job similar to that done in the modern times by the intelligence services or such appliances as help an army in finding the position of the enemy. Therefore some men were

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1. Murthad bin Abī Murthad al-Ghanwī hailed from the tribe Qays bin Ghīlān al-Madria and fell a martyr in the battle of Dhāt-ar-Rajī' in the year 3 A.H.

2. Refer to *Al-Bidāya wan-Nihāya*, Vol. III, p. 261.

sent in the area to glean information about the caravan of the enemy. Basbas bin 'Amr al-Juhanī[1] and 'Adī bin Abī Az-Zaghbā'a[2] were the first to be dispatched towards Badr by the Holy Prophet for this purpose. They were to gather more information about Abū Sufyān's caravan and transmit it to the Prophet.

March Towards Badr

The Holy Prophet marching from Madīnah to Badr passed through the mountain[3] pass near the city. He passed by Al-'Aqīq,[4] Zul-Ḥalaifa,[5] Aullāt al-Jaish,[6] Turbān,[7] Mallal,[8] Ghamīs al-Ḥamām,[9] the rocks of Al-Yamāma, As-Siyālla,[10] Fajj' Ar-Rauḥā'[11] and Shanoka.[12]

Leaving Be'ar Ar-Rauḥā' he turned to the left from the path leading to Mecca, then headed to An-Nāzīya on his way to Badr until he reached a valley known as Waḥqān, between An-Nāzīya and Maḍīq as-Ṣafrā'. Then he went

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1. Basbas bin 'Amr al-Ghaṭfānī al-Juhanī.

2. 'Adī bin Abī Az-Zaghbā'a al-Ghaṭfānī al-Juhanī died during the Caliphate of 'Omar.

3. Known as Naqb al-Madīnah it is a passage in the mountain near Madīnah.

4. Written with a *fatḥa* on the first and *kasra* on the second letter al-'Aqīq is a valley on the outskirts of Madīnah.

5. Zul-Ḥalaifa with a *dhama* of ح and *fatḥa* of ل, is a place six miles from Madīnah.

6. Aullāt al-Jaish is the name of a valley between Zul-Ḥalaifa and Turbān.

7. Turbān, with a *dhama* of the first letter, is a valley between Zat-al-Jaish and Mallal.

8. Written with a *fatḥa of mīm* (م) and *lām* (ل) Mallal, is a place at a distance of two caravan nights from Madīnah.

9. Pronounced with a *fatḥa* of the first and *kasra* of the second letter, Ghamīs al-Ḥamām is a valley near Mallal.

10. As-Siyālla is a place between Mallal and Ar-Rauḥā.

11. With a *fatḥa* of 'ر' Ar-Rauḥā' is at a distance of forty miles from Madīnah.

12. Pronounced with a *fatḥa* of the first and *dhama* of the second letter it is a mountain near Ar-Rauḥā' near Badr.

down leaving the As-Ṣafrā' valley to his left and followed a path on the right until he reached the Dhafrān valley. It was after he had left this valley when he received the first news about the army of the Quraysh and its march on Badr. Thereupon he left the Dhafrān valley and arrived at Al-'Aṣāfar and thence turned toward al-Daba, a place near Badr and encamped there.

Abū Sufyān's Appeal to Mecca for Help

Abū Sufyān, the head of the Quraysh caravan, was for his part extremely cautious because he knew that the road to Mecca would not be safe for him.

Therefore the moment he entered the district of Ḥijāz from the North he dispatched his spies in various directions to gather information about the military movements of the Holy Prophet's Companions.

Soon afterwards Abū Sufyān was informed by his spies that Muḥammad (peace be upon him) had dispatched his Companions to intercept his caravan and that they had already left Madīnah for this purpose. This news greatly upset Abū Sufyān for he could very well visualize the serious danger he found himself and his caravan in. Therefore, he decided to pass on the news of the imminent danger to the Quraysh and called upon them to come to his help to ward off the threat to their caravan, interception and capture by Muḥammad (peace be upon him).

The Warner in Mecca

Shortly afterwards the messenger of Abū Sufyān (named Ḍamḍam bin 'Amr al-Ghaffārī) reached Mecca on his camel. The saddle of his camel was turned upside down and his clothes were torn. Once in the city he cried out at the top of his voice: "O ye the people of Quraysh. The caravan! The caravan! Your merchandise is with Abū Sufyān who has been intercepted by Muḥammad and his companions. I wonder if you will be able to secure back your goods. Help! Help!"

This news came to Mecca like a bolt from the blue. The Meccans were greatly shocked and immediately after the arrival of the messenger they decided to prepare a strong force in order to save their caravan. In preparing this army all the tribes of the Quraysh co-operated and supplied men as well as money. The chiefs got together and resolved upon forming a united high command. The only exception was Abū Lahab whom illness prevented from participating in this battle and who, therefore, sent another man, Safwān bin Umayya, in his place to fight for him. Safwān's father and brother also participated in this battle.

The Quraysh and Banī Kanāna[1]

When the Quraysh were ready to march in force towards Madīnah, their leaders thought of Banī Bakr bin Kanāna with whom they were not on friendly terms. They feared that Kanāna might attack them from behind when they confronted the Muslims. In such a case they were sure to be sandwiched between two hostile forces. This threw them in a predicament and they were seriously thinking of abandoning their march to save their caravan when Surāqa bin Mālik bin Ja'sham, a Kananite chief and a devil-incarnate, came to them and assured them that he would see to it that no trouble for them was created by his people while they were engaged in fighting against the Muslims. Thus assured of their rear, the Meccans army marched out speedily toward Badr. Ibn Kathīr observes in his book[2], "(I said) and that is the explanation of the divine words:[3] 'Be not as those who came forth from their dwellings boastfully and to be seen of men, and

1. Banī Bakr bin 'Abd Manāt bin Kanāna and the Qurayshite tribe had a common progenitor in Kanāna bin Khuzaima. They were scattered over the country between Mecca and Madīnah and were at war with the Quraysh when the latter marched out to save their caravan. The cause of this war was the death of one of their men at the hands of a Qurayshite from Bani 'Āmir bin Luway.

2. *Al-Bidāya wan-Nihāya*, Vol. III, p. 259.

3. Al-Qur'ān, VIII : 47-48.

debar (men) from the way of Allah, while Allah is surrounding all they do. And when Satan made their deeds seem fair to them and said: No one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment'."

The Meccan Army on the Move

The Meccan army marched forth (after securing themselves against Banī Bakr) with its commanders and ranks seething with anger like a volcano. The army comprising of one thousand and three hundred strong men marched with great speed towards Badr in the north waylaid by difficulties and inconveniences, for they were determined to save their caravan at all costs from the army of Madīnah. They passed through 'Usfān[1] valley, Qudaid,[2] Al-Juḥafa,[3] Al-Abwā'[4] on their way to Badr. They had sixty horses and six hundred mails besides a large number of camels. The precise number of these camels is not known.

The Victuallers of the Meccan Army

The provisions and rations for the Meccan army were supplied by the following nine chiefs:

(1) Abū Jahl bin Hishām, killed ten camels for the feast of the army on the eve of its march from Mecca;

(2) Umayya bin Khalaf, killed nine camels at 'Usfān;

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1. 'Usfān, with a *dhama* of *'ain* (ع) and a silent *sīn* (س) is a place on the caravan route between Mecca and Rābigh.

2. Qudaid with a *dhama* on *qāf* (ق) and a *fatḥa* on *dāl* (د) lies between 'Usfān' and Rābigh near Toul, with a *dhama* on ت and a *fatḥa* on the following letter و.

3. Al-Juḥafa with a *dhama* and then a *skun*, is a village in the Rābigh valley. It is six miles from the sea-shore and along the caravan route it is around 122 miles from the city of Mecca.

4. Al-Abwā' with a *fatḥa* and then a *skun* is a village 130 miles away from Al-Juḥafa which lies in the vicinity of Madīnah.

(3) Suhail[1] bin 'Amr, killed ten camels at Qudaid;
(4) Shaiba bin Rabī'a, killed nine camels for the army at a place called Miāh al-Baḥr near Qudaid;
(5) 'Utaba bin Rabī'a, killed ten camels for the army at Al-Juḥafa.
(6 & 7) Nubīa and Munabba, the sons of Al-Ḥajjāj, killed ten camels for the army at Al-Abwā'.
(8) Al-'Abbās bin 'Abdul Muṭṭalib who killed ten camels for the army at a place between Al-Abwā' and Badr.

(9) Abul-Bakhtārī b. Hishām, killed ten camels at Badr.

While the Meccan army was swiftly advancing towards Badr, Abū Sufyān continued his journey to Mecca. He had in his message to the Meccan chiefs laid great emphasis on a speedy help yet he did not await passively. He was ever cautious and busy making his own plans for all possible and critical situations he might find himself in before the help from Mecca could reach him. He intensified his intelligence service and so planted his agents in the area that he could through them easily follow the movements of the Muslims and finally did succeed in slipping out unnoticed. But despite his caution and fear, Abū Sufyān never deflected from his usual course to Mecca. Coming from the North his caravan moved on toward Badr in the South leaving the city of Madīnah on the right.

A Critical Pause

For Abū Sufyān the most critical moment must have been the one when he and his caravan had a very narrow escape from falling into the Muslim hands. He had reached the vicinity of Badr when as luck would have it he met Majdī bin 'Amr who on being questioned about the army of Muḥammad (may peace be upon him) told him that he had in his way come across nothing unusual except two riders whom he had seen on a hillock nearby.

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1. His life sketch is given in the following pages.

When Abū Sufyān received this information he rushed to the place where the two riders had reportedly stayed. There he found excreta of the riders' camels. On examining closely he saw a date-stone (the seed of the date-palm) in the excreta whereupon he exclaimed: "By God, this is the feed which the people of Yathrib give to their animals." This confirmed his fear that the two riders were the companions of the Prophet and that the Muslim army was not far off from the caravan and could at any moment capture it.

Rushing back to his caravan he changed his course and headed for the sea-shore in the West. It was this change of direction that saved his caravan from the Muslim army.

The Meccan Army after the Escape of the Caravan

When Abū Sufyān was sure that his caravan was out of danger, he promptly informed the Quraysh about it and advised them to go back to Mecca. In his dispatch which the Quraysh received at Al-Juḥafa he wrote to them: "You have come out to protect your caravan, men and goods. God has saved them all, therefore better go back to Mecca."

Abū Jahl, the greatest and the most uncompromising enemy of the Holy Prophet, refused to comply with Abū Sufyān's advice and insisted that the army continued its march up to Badr. With great pride and arrogance he said: "By God we will never turn back until we get to Badr. There we will stay for three days, slaughter animals, have feasts and drink wine while the singing girls shall sing for us. And the whole of Arabia shall know of our march, our strength and shall afterwards stand in constant awe before our great might. Therefore let us march on."[1]

The First Split in the Meccan Army

It was a purely military objective that prompted Abū Jahl to make the Meccan army march to Badr (despite the fact that the Quraysh caravan was safe and out of danger).

1. *Al-Bidāya wan-Nihāya*, Vol. III, p. 266.

He wanted this march to be a demonstration of the military power of Mecca to intimidate the Arabs especially those settled between Mecca and Madīnah and through whose territory this great army—the greatest ever witnessed by Arabia since the advent of Islam, passed.

Abū Jahl was opposed by Al-Akhnas bin Shuraiq al-Thafaqī[1] an ally of Banī Zahra, and the commander of his tribe in this expedition. Addressing his allies, B. Zahra, he said: "O ye the people of B. Zahra, God has saved your goods and your man Makhrama[2] bin Naufal. It was a concern for their safety that made you march out from your houses. Therefore now when they are safe we had better go back, for, now you need not fight for others—not even for what this man, Abū Jahl, tells you." As Al-Akhnas al-Thaqafī was an influential leader of B. Zahra, therefore all of the B. Zahra obeying him returned to Mecca from Al-Juḥafa. Not even a single man from B. Zahra took part in the battle of Badr. They were about three hundred men.

The Critical Position of the Muslim Army

Thus swollen with pride and arrogance the Meccans marched on towards North as Abū Jahl had advised them which made them suffer the ignominious defeat the like whereof was never before experienced by them in their long history.

The Muslims received the news of Abū Sufyān's escape and the approach of the Meccan army at the same time.

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1. Al-Akhnas bin Shuraiq bin Wahb al-Thaqafī, an ally of B. Zahra was a wise and influential leader of his people. He was nicknamed as Al-Akhnas for he left (al-Khansa) along with B. Zahra the Meccan army after the escape of the caravan. He accepted Islam in the year of the conquest of Mecca by the Holy Prophet. He participated in the battle of Ḥunain.

2. Makhrama bin Naufal bin 'Abd Manāf Az-Zahri was one of those who escaped with Abū Sufyān from Muslims. He accepted Islam in the year the Muslims conquered Mecca. He died in the year 55 A.H., at the age of 115 years.

It was really a very disturbing news. The Meccan army was advancing towards Badr notwithstanding the escape of the caravan for whose rescue it had originally set forth.

There was little doubt as to the fact that if the army of the idolatrous Meccans was allowed to carry on such reconnaissance activities among the tribes of this highly sensitive area between Mecca and Madīnah, and brow beat them into submission by showing off its strength, the political results thereof would have been disastrous for Madīnah. For it would inevitably increase the politico-military influence of Mecca among the people of this area. It was also bound to have an adverse effect on the increasing influence of Islam in this area that had over the years after the Hegira witnessed many military expeditions sent forth by the Holy Prophet for the spread of the Word of God.

The Meccan army marched on in full array and with a provocative demonstration of its strength. It reached Badr without meeting any resistance from the army of Madīnah which was, however, now advancing towards Badr. If the Muslims had flinched from meeting the challenge of the Meccan army, their military prestige in the area would have suffered a great setback. Such a weakness on their part would also have encouraged Abū Jahl to bring the conflict to the very gates of Madīnah and thus force the Muslims to fight their battle within the walls of their hometown.

The Military Command Goes in Session

The Holy Prophet made all the necessary preparations to meet this sudden and serious development. Inclined, as he personally was, towards confrontation with the Meccan army he was prepared to pay any price for that.

Moreover, notwithstanding this inclination towards a confrontation and despite the fact that he was the Apostle of Allah as well as the Supreme Commander of his army, the Holy Prophet did not take any decision arbitrarily about this unexpected military development as a result of the march of

the Meccans on Badr. In this exigency he followed the well known democratic principle taught by Islam and enunciated in the Qur'ān in the words: "And (O Prophet) consult them (the believers) in the matters."

As such he immediately convened a meeting of what in the modern phraseology is known as the military high command to discuss the situation with his commanders and acquaint himself with their views on the measures to meet the emergency.

A Dangerous Predicament

The sudden deterioration of the situation presented a serious challenge to the small army of Madīnah which was at this time not ready for any large scale battle. It had, to start with, sallied forth for the capture of the caravan whose escort did not exceed forty men.

It was well-equipped for a caravan but not to face a big army.

But all of a sudden it found this ordinary expedition developing into a major confrontation and was thus pitchforked with a serious predicament. The forty-men strong escort escaped with the caravan and this small army now found itself face to face with the Meccan Quraysh. Naturally a clash with such a powerful enemy called for a careful preliminary stock taking of the situation on the part of the Muslims.

For this purpose the Holy Prophet convened the Supreme Advisory[1] Military Council to discuss with his commanders the ways and measures to meet the exigency.

Consensus of Military Commanders for Fighting the Meccan Army

The Muhājirīn were the first to express through their leaders their determination to fight against the army of idola-

1. This council was held immediately after the army of Madīnah had crossed the Adh-Dhafrān valley at a place near Badr.

ters. It was Al-Miqdād[1] bin 'Amr spoke for the Muhājirīn in the meeting. Speaking in the council he said: "O Apostle of God, march on as God guideth thee and we are with thee. By God, we will not say to thee as the Israelites said to Moses (Go thou and thy Lord and fight them and we will sit here)." We will rather say: "Go thou and thy Lord to fight and we will all fight with thee and thy Lord. I swear by the Being Who sent you with truth that if you bade us we will follow you to the extremity of the earth and fight with you until your goal is attained." When he finished his speech the Holy Prophet praised him and appreciated the sentiments he had expressed.

The Anṣār Speak the Final Word

As, however, the Holy Prophet knew that the Muhājirīn constituted only a minority in the Muslim army, therefore when he had listened to the views expressed by their representative he still did not know how would the Anṣār—the majority of the Muslim army—react to the present situation and yet they were the people who were bound to bear the brunt of the ensuing battle. To know the mind of the Anṣār was, therefore, necessary, for there was no provision in the pledge of 'Aqaba which explicitly stated that they would fight for the Prophet outside their city; the pledge devolved the responsibility of the Prophet's defence on their shoulders only so long as he was with them in their city. Thus one of the provisions

1. Al-Miqdād bin 'Amr bin Thalaba Al-'Āmri is also known as Al-Miqdād bin al-Aswad al-Kindī al-Ḥaḍramī. His father killing a man of his tribe went to Ḥaḍramaut, struck there an alliance with B. Kinda and took one of their women in marriage. She was the mother of Al-Miqdād who on growing up cut off with sword the leg of one Abi Shamr bin Ḥajr al-Kindī. After this he fled to Mecca and there made a compact with Al-Aswad bin 'Abd-Yaghūth who adopted him as a son and so he came to be known as Al-Miqdād bin Al-Aswad, a name that overshadowed his real name. When the Qur'ānic verse: "And refer them (the sons) to their real fathers" was revealed he was renamed as Al-Miqdād bin 'Amr. He migrated twice; was a fearless man; died in the year 33 A.H.

of this pledge stated that: They (*i.e.*, the Anṣār) would be deemed free from the responsibility of defending him (*i.e.*, the Prophet) unless he shifts over to their city. When he comes to them then he would be under their protection and they shall defend him against all his enemies as they defended their own sons and wives.

The Prophet was, therefore, not sure if the Anṣār would under the pledge think it obligatory on themselves to help him against an enemy he proposed to meet not in the city but outside it. That is why he wanted in particular to know the opinion of the Anṣār about the imminent battle. So (after he had received the favourable response of the Muhājirīn) he again said: "O ye people, give me your counsel." It was at this point that Sa'ad bin Mu'ādh,[1] the Chief of the Anṣār and the standard-bearer of their battalion stood and said:

"Is it us you are referring to, O Prophet of God?"

"Yes," said the Prophet.

Thereupon the Anṣār Chief expressed his people's determination to fight against the enemy. Addressing the Holy Prophet he said:

"We have believed in you and regard you as the true Messenger of God and bear witness that what thou has been given (the Qur'ān) is the truth. And on this we have given thee our binding promise to hear and obey. March on as you desire and we are with you. By Him Who has sent you with the truth, if you ask us to wade through the sea we will wade through with thee, and not one of us will stay behind. We will be perfectly contented to whatever may happen to us on the morrow at the hands of our enemies, for we are patient in war and truthful in our company. Perhaps God will show thee from us what will please thee. By the grace of God march on with us."

To the Battle-Field

The Holy Prophet was pleased when he was sure that

1. His life sketch is given in the following pages.

both the groups in his army sincerely wished to fight against the forces of polytheism and were fully prepared for it. He immediately issued orders to his army to march on toward Badr saying: "March on and be the recipients of the happy tidings, for, verily God has promised me one of the two parties, (*i.e.*, either the capture of the caravan or a victory over Abū Jahl's army). Lo! I behold the field where they are destined to perish." And the Muslim army marched on towards the well of Badr.

The Prophet Leads the Reconnaissance

In this battle the Holy Prophet set forth some of the most magnificent examples as a commander—unassuming but fully alive to his duty! The Muslims were encamped near Badr, when the Holy Prophet with one of his Companions went to reconnoitre the strength and position of the Meccan army that was encamped nearby.

While they were reconnoitring the area around the camp of the Meccan army they came across an elderly Arab. The Holy Prophet wanted to question the old man but feared lest he should grow suspicious and try to recognize him. The Holy Prophet (may peace be upon him) in order to keep his identity in secret enquired of him about the two armies. But the elderly man would not tell them anything until they told him who they were. He said to the Prophet, "I won't tell you anything until you tell me who you two are?"

The Prophet said, "When you tell us about them (*i.e.*, two armies) we shall let you know who we two are."

The old man said, "Then let it be so (as you say)" and added, "I have received the news that Muḥammad and his Companions (may peace be upon them all) have marched from Madīnah on such and such date. So if the man who gave me the news spoke truth, they must have by today reached such and such place (the place where the Muslim army in fact happened to be stationed on that day). And I have also been told that the Quraysh left their city on such

and such day. So if this information is correct they must have arrived at such and such place today (the very place where the Quraysh were encamped at that time)." When he finished talking he asked, "Who both of you are".

"We are from the Water," said the Prophet and came back with his Companion without disclosing his own identity. This was the law of war laid down by the Prophet which allowed obtaining information about the enemy through all possible sources and even if it should mean distortion of facts, provided of course it is in the interest of the Muslim army and for security reasons.

Coming back to his headquarters, the Holy Prophet sent another patrol to know more about the enemy. This patrol consisted of three leaders of the Muhājirīn, 'Alī bin Abī Ṭālib, Az-Zubair[1] bin Al-'Awwām and Sa'ad bin Abī Waqāṣ[2] and a few other Companions. They went right up to the well of Badr to watch the movements of the enemy.

Important Intelligence about the Meccan Army

The patrol captured two pagan boys near the well and brought them to their camp where the Prophet himself interrogated them and obtained the information he wanted about the enemy.

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1. Az-Zubair bin Al-'Awwām bin Khuwailid bin Asad bin 'Abdul 'Uzzā, is a well known figure and needs no formal introduction. He was one of the ten who received in his life the tidings of paradise. His mother's name is Ṣafia bint 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf. He migrated twice; was killed at the age of 66 or 67 in the year 36 A.H., treacherously by 'Amr bin Jermoze while passing through the valley of As-Sabā' on his way back from the battle of the Camel convinced that his stand on 'Alī was wrong.

2. Sa'ad bin Mālik bin Ahīb Al-Zuhrī also hardly needs any introduction, was the seventh in embracing Islam and one of the ten like Az-Zubair who received the tidings of being of those destined to go to paradise, was extremely pious and Godfearing. He remained neutral in the troubled days after the assassination of 'Othmān and sided with neither of the opposing parties.

The Prophet questioned the two boys about the position of the Meccan army and was told that it was encamped beyond the sand dune on the other bank of the valley. Then he asked them: "What is their strength?"

They said: "There are many men over there."

"How many?" again enquired the Prophet.

"We don't know," said they.

"How many camels do they slaughter each day?"

"Nine one day and ten the other," they told him.

Hearing this the Holy Prophet turned toward his Companions and told them that the Meccan army was between 900 and 1,000 men strong.

Resuming the interrogation he questioned the boys about the chiefs who were commanding the Meccan army. They told him that 'Utba bin Rabī'a, his brother, Shaiba, Abū Jahl bin Hishām, Abū Al-Bakhtari bin Hishām, Ommayya bin Khalaf, Al-'Abbās bin 'Abdul Muṭṭalib,[1] Suhail bin 'Amr, Nabiyah and Munabbah, the sons of Al-Ḥajjāj, were commanding the Meccan army.

Thus when the Prophet had confirmed his information about the strength of the enemy force, he turned towards the commanders of his army and said: "Mecca has thrown to you her very precious treasures."

An Instance of Righteous Council

On the sixteenth day of the month of Holy Ramaḍān in the year 2 A.H., the Holy Prophet moved forward with his army to the well of Badr to capture it before the Meccan

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1. Al-'Abbās bin 'Abdul Muṭṭalib, the uncle of the Prophet needs no formal introduction; he participated in the battle of Badr with the polytheists which was just an act of artifice on his part and was taken prisoner. The Holy Prophet said about him: "Whosoever gives trouble to Al-'Abbās, gives me trouble." He accepted Islam and migrated to Madīnah a little before the great victory of Mecca in which he participated with other Muslims. It was he who stood firm by the side of the Prophet in the battle of Ḥunain when all the Muslims fled on receiving the first blow. He died in Madīnah in the year 32 A.H.

reached there.

During this movement an incident took place that showed how did the Prophet's system of democracy (if the term is correct) work. The Holy Prophet was with his army encamped at the well of Badr when one of the commanders, Al-Ḥubāb bin Al-Mundhir al-Anṣārī[1] expressed the view that from the military point of view the place was unsuitable for the encampment. He asked the Holy Prophet if he had selected the place on his own or was it chosen for them by God so that they could neither change it nor suggest any other place. The Holy Prophet told him that he had selected the place on his own in view of its strategical importance and significance.

At this the military expert (Al-Ḥubāb) said: "O Apostle of God, this is not a suitable place for encampment. You should (I wish) rather march on with the army to capture the source of water supplies that is the nearest to the enemy camp. There we shall stay, destroy all the other wells besides it and then dig a tank round this well and in it collect all the water. Then shall we fight our enemies and have enough water to drink while our enemies shall have no water."

Espionage Activities of the Enemy

Having encamped on the other bank of the valley the Quraysh sent their spies to the army of Madīnah in order to obtain information about its position and strength. A group of these spies was led by 'Omair bin Wahb[2] who returned to the Meccan army to tell them that the army of Muḥammad was around over three hundred men strong. Then he rode

1. Al-Ḥubāb bin Al-Mundhir bin Al-Jamūh Al-Khazrajī Al-Anṣārī died during the Caliphate of 'Omar at the age of over fifty years.

2. 'Omair bin Wahb bin Khalaf al-Jamḥī al-Qarshi was one of the chiefs of the Quraysh. It was he who after the battle of Badr went to Madīnah in order to assassinate the Prophet but God showed him the right path and he embraced Islam and became one of its greatest protagonists and supporters.

back to the rear of the Muslim army to find out if there was any reserve force there to reinforce the Muslim army in the hour of need but went back convinced that there was no such force there.

The Muslims as the Enemy Saw Them

On his return to the Meccan army 'Omair bin Wahb described the Muslim army in these words:

"I have seen calamities bringing in death . . . The water-carrying[1] camels of Yathrib leading to the perpetual death.[2] They are a people who have neither power, nor any refuge save in their own swords. By God, I don't think that any man from among them shall be killed without killing one of yours. If so many of your men are thus killed, what is then the good of living after them? You are, however, free to have your own ideas on this matter."


The Second Split in the Meccan Army

On hearing the leader of the scouting mission ('Omair bin Wahb) speak in this vein a fresh wave of opposition against Abū Jahl arose demanding the return of the army to Mecca without fighting.

This time the opposition was far stronger than it was on the first occasion when Al-Akhnas bin Shuraiq opposed Abū Jahl at Rābigh and then he and his allies Banī Zahra left the army and went back to Mecca. The fresh opposition was led by 'Utbah bin Rabī'a, the chief of B. 'Abd Shams, and was supported by Ḥakīm bin Ḥazām. It came to the surface a day or two before the battle of Badr. The leaders of the opposition were against any armed confrontation with the Madinite army and demanded an immediate return to Mecca.

1. An-Nawāḍeḥ (النواضح) : the camels used for carrying water.

2. The words used in the original text are موت ناقع which mean eternal death.



A GENERAL VIEW OF THE BATTLEFIELD OF BADR.

Ḥakīm bin Ḥazām[1] approached various leaders present in the Meccan army to enlist their support.

The Principal Leader of the Revolt

Ḥakīm bin Ḥazām went to 'Utbah bin Rabī'a al-Umawī (who was the first man killed in the battle of Badr) and said: "O father of Al-Walīd, you are the chief of the Quraysh and their leader whom they obey. Wouldn't you like to do a good deed such as for which you would for ever be remembered and revered?" He asked: "What is that good (you speak of)?" Ḥakīm said: "It is that you return to Mecca with your army and take upon yourself the payment of blood-money for the death of your ally 'Amr bin Al-Ḥaḍramī.[2]"

'Utbah replied: "I have already tried that; and may you be my surety, that as he was my ally, I charge myself with the payment of his blood-money, and solemnly undertake to make good the loss of his family." Then 'Utbah advised Ḥakīm to bring Abū Jahl round to his view-point, for he had by now established himself as the self-styled commander of the Meccan army and was sure to oppose any such move as a challenge to his authority.

'Utbah Speaks to the Army

'Utbah spoke to the army and strongly advocated for a return to Mecca instead of fighting the Muslims. He said, "O ye the people of Quraysh, by God, if you fought Muḥammad and his Companions and harmed them in any way, you will for ever be divided among yourselves, because of killing one another tied in blood relation.

1. Ḥakīm bin Ḥazām bin Khwailid bin Asad bin 'Abdul 'Uzzā. He was the son of the brother of Khadīja, 'the mother of the Muslims' and was one of the chiefs of Quraysh. A friend of the Prophet in the days before his ministry he embraced Islam in the year of conquest of Mecca. He died in 60 A.H., during the rule of Mu'āwīya.

2. 'Amr bin al-Ḥaḍramī an ally of 'Abd Shams bin 'Abd Manāf was killed by the Muslims during the expedition of 'Abdullah bin Jaḥsh on the last day of the month of Rajab in 2 A.H.

"Therefore I advise you to go back and let Muḥammad be dealt with by others. If they vanquished him your purpose will be served. And if it turned out otherwise and he emerged victorious, you might then join him and make peace with him."

Rider of the Red Camel

It was this attitude of 'Utbah that drew the following remark from the Holy Prophet when he saw the Meccan army: "If there is any good in these people there shall be a man with a red camel among them. If they listen to him they will be guided aright." The rider of the red camel alluded to was 'Utbah bin Rabī'a who made this last noble attempt for peace.

Abū Jahl's Reaction to Peace Proposal

But the moment Abū Jahl heard of 'Utbah bin Rabī'a's call for peace he flared up. He charged 'Utbah with cowardice and said that he did not want to fight as he was afraid that his son (Abū Ḥudaifa, the famous Companion) might be killed in the battle. Then turning towards Ḥakīm bin Ḥazām, the emissary of 'Utbah to him, he said: "By God, his ('Utbah's) lungs[1] swelled when he beheld Muḥammad and his Companions. By God, we will not go back until God settles the issue between us and Muḥammad. 'Utbah says this because he knows that Muḥammad and his Companions including his son, who is with them, shall perish (in this battle). It is to save his son that he demoralises you and others saying that there should be no fighting." (The allusion here is to Abū Ḥudaifa, the son of 'Utbah who was with the Muslim army and was one of the earliest converts to Islam.) Then flying into a rage he drew out his sword and

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1. The word used in the Arabic text is السحر , with a *fatḥa* of *sīn* (س) and *skun* of *ḥa* (ح) and means lungs and its surrounding area. The swelling of lungs in Arab idiom means an extreme state of fear and fright.

struck with it the back of his horse. At this Aimā' bin Raḥḍa al-Ghaffārī[1] understood that he was bent upon some mischief and remarked: "It is an omen that augurs ill."

When the words of Abū Jahl, "By God he ('Utbah) is a coward" were conveyed to 'Utbah, he remarked: "He shall very shortly know who is afraid of battle—he or I."

Thus, as God willed, emotions and spite prevailed over wisdom and good sense; the opposition of the rider of the red camel died down; Abū Jahl once more carried one and all before him and made the confrontation between the two armies inevitable.

Stark Rancour

Of all the enemies of Islam and the Muslims Abū Jahl was the most inveterate one. He had been boiling with rage ever since the Holy Prophet's escape from Mecca. It was he who had in the Meccan Parliament proposed the assassination of the Prophet.

That is why considering the relative strength and the numbers of the two armies, an immediate armed clash between the two, in his opinion, offered a golden opportunity to destroy Muslims and Islamic Movement.

Abū Jahl and Al-Akhnas Bin Shuraiq

That Abū Jahl knew and was convinced in his heart that the Prophet Muḥammad was not a liar, and that it was out of sheer arrogance and grudge that he so vehemently opposed the Prophet of Islam, is clearly borne out by a conversation between him and Akhnas bin Shuraiq, who along with his allies B. Zahra left the Meccan army at Rābigh. It is said that once in a private talk with Abū Jahl, he said to him:

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1. Aimā' bin Raḥḍa al-Ghaffārī presented ten camels for the feast of the Meccan army, then sent his son to them offering men and arms of his tribe, B. Ghaffār. But they thanked him saying: "We are strong enough to fight against any people, but if we are to fight against God as Muḥammad supposes we do, then no one can help us against Him."

"Abul Hakam, do you really believe that Muḥammad is a liar?"

"How can he tell a lie about God when we have, judging very well the integrity of his character, bestowed upon him the title of Al-Amīn (the honest one), for he has never in his life told a lie. But (the thing is that) if B. 'Abd Manāf take charge of water supply, public funds, chamberlainship of Ka'ba, council and the prophethood[1] what is then there left behind for us!"

Neither with the Caravan nor in the Battle-Field

It may be of interest to note here in passing that when Al-Akhnas bin Shuraiq left the Meccan army at Rābigh and refused to participate in the battle, Abū Sufyān heard about it and said of B. Zahra: "They are neither with the caravan nor in the battle-field."[2] This remark of Abū Sufyān has become a proverb in the Arabic language. He wanted to say that B. Zahra did not participate in the battle as they had nothing at stake in this battle.[3] Abū Sufyān himself later on joined the Quraysh army after he had led the caravan to Mecca. He fought in the battle and was one of those wounded at Badr.

Abū Jahl's Impatience for Battle

Abū Jahl reprimanded and strongly censured the two chiefs ('Utbah and Ḥakīm) of the revolt against his leadership

1. The offices referred to here were: As-Siqqāya (السقاية) water supply to the pilgrims; Ar-Rifāda (الرفادة) the public welfare, that helped the pilgrims and gave them medical aid during the pilgrimage; Al-Ḥajāba (الحجابة) *i.e.*, chamberlainship of Ka'ba; and Mashoura (المشورة) *i.e.*, the council. (*Translator*).

2. (Lit.) Al-Akhnas: "he who seceded" (from the Meccan army). He was so nicknamed for withdrawing from the battle-field.

3. The original words in Arabic text are: لا فى العير و لا فى النفير
The veracity of this statement is, however, doubtful for Mukhrama bin Naufal al-Zahri of B. Zahra was among those who went to Syria with the caravan and returned with it.

and vehemently opposed their call for peace. However, he realised that his army might be weakened by a still another split if he did not act immediately and promptly. That is why on hearing the proposal of a peaceful march back to Mecca he sent for 'Āmir bin al-Ḥaḍramī[1] whose brother had been killed by the Muslims during the expedition of 'Abdullah bin Jaḥsh and asked him to adjure the Meccans to take revenge from the Muslims for killing their ally.

Al-Ḥaḍramī Sparks the Battle

Abū Jahl is reported to have said to Ibn al-Ḥaḍramī: "O, the son of Al-Ḥaḍramī, here is your ally—'Utbah bin Rabī'a—who wants the army to go back when your enemy is standing just before you. Arise and adjure them for the revenge of your brother's death."

The arrogant Quraysh chief had rightly guessed. Ibn al-Ḥaḍramī was tempted by the Satan. Standing up before the Meccan army he cried: "Wa 'Omarāh, wa 'Omarāh" (invoking vengeânce for the death of his brother). This single sentence was the common expression for vengeance during the days of ignorance and was more than sufficient for sparking a war especially in the tense situation that prevailed at the time in the Meccan camp.

This cry had an immediate effect; the idolatrous Meccans were completely carried away by their passions and restive and unruly, they plunged headlong into the battle. Abū Jahl succeeded in frustrating the efforts of the pacifists, the wise and the prudent men of his army. Even they were dragged into the battle. His obstinacy made the clash inevitable. The leader of the latest revolt, 'Utbah bin Rabī'a came out fully armed and ready to fight. Addressing Abū Jahl he was heard saying: "Very shortly shall be known who is coward!"

1. He was among those killed in the Battle of Badr.

The Prophet's Guards

After having encamped at the place selected by Al-Ḥubāb bin Al-Mundhir, the leader of the Anṣār, Sa'ad bin Mu'ādh, suggested to the Prophet that a hut should be built for him from where he could guide the army. As an emergency precaution and as a safeguard in the event of a setback the Anṣār chief proposed furthermore that this headquarters of the Prophet be erected at a safe place from where he might return to Madīnah, in case the Muslims should suffer a defeat.

The Prophet's Headquarters

Sa'ad bin Mu'ādh said to the Prophet, "O Messenger of Allah, may we build a hut for you and guard it before we fight the enemy? If God honoured us with a victory over our enemies, we would achieve our objective. But if it turned out otherwise (and we are defeated) you may with your guards go back and join those of our people who are left behind in the city. They shall be your helpers after us, for, O Messenger of God, they love you as dearly as we do. They shall not stay behind in case they find that you are at war with any people but shall fight with you."[1]

The Holy Prophet liked the suggestion and blessed the Anṣār chief. The headquarters of the Prophet—a hut—was accordingly built at a suitable place on a raised ground in the north-east of the battle-field.

A select group of young Anṣār with Sa'ad bin Mu'ādh at their head, was picked to guard the Prophet and his headquarters.

Abū Jahl's Prayer a Little Before the Battle

The Quraysh were by this time fully prepared for the attack. Again Abū Jahl stepped forward and urged them to destroy the Muslims. Ibn Isḥāq has recorded that a short time before the battle Abū Jahl prayed to God saying: "O

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1. Refer to the book, *Ayyām ul-'Arab fil Islām*, p. 12.

God, destroy him who has severed blood-relations and who preaches a heretic and strange message. May he perish on the morrow!"

When leaving Mecca for Badr the Meccans held the cloth of Ka'ba and prayed: "O God! May the people who amongst us are better-guided, superior in force, more honoured and possess a better religion win victory over their adversaries!" Their prayer was answered: they were defeated and the Holy Prophet emerged victorious. The Qur'ānic verse: "(O Quraysh!) If ye sought a judgement, now hath the judgement come unto you,"[1] refers to this very prayer of the Quraysh.

The Holy Prophet's Address to the Army Before the Battle

The Holy Prophet addressing the Muslims a little before the battle exhorted them to fight saying: "By God, in whose hands is the soul of Muḥammad if everyone of you who fights them today and is killed while persevering in fight, watching and facing the enemy and not turning his back on him will most certainly have paradise for reward."[2]

On this occasion unprecedented instances of unshakable faith were noticed—the faith that made the Muslims surmount all hardships and difficulties. 'Omair bin Al-Ḥammām,[3] of B. Salma stood in the ranks of the Muslim army and was eating the dates he had in his hand. But when he heard the speech of the Prophet, he threw down the dates saying:

"Nothing intervenes between me and paradise but that I should go and kill the men over there (*i.e.*, unbelievers)" and drawing out his sword he fell upon the pagans till he was overpowered and killed by them.

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1. Al-Qur'ān, VIII : 19.
2. Refer to the book *Ayyāmul Arab*, p. 16.
3. 'Omair bin al-Ḥammām, with a *dhama* al-Mo'hammla and a soft *mīm* (م) was the son of Al-Jamouḥ al-Anṣārī as-Salamī; was the first to be killed in the way of God. It is also said that the first man that fell in this battle was Mahje', the freedman of 'Omar bin Al-Khaṭṭāb.

The Prophet Offers His Person for Requital

While examining the Muslim army and straightening their battle lines the Holy Prophet passed by Sawwād bin Ghazīya who was not in line. The Prophet prodded him with a stick he was holding in his hand and said: "Fall in line, O Sawwād!" At this Sawwād protested to the Prophet saying: "You hurt me, O Messenger of God, and God has sent you with truth and justice," and demanded a compensation from him. Hearing this the Prophet offered his person for the requital without a moment's hesitation. He uncovered his body before Sawwād saying: "Here, take your revenge and strike me as I struck you."

But instead of striking him in revenge, Sawwād started kissing the Prophet's sacred body. The Prophet said: "Sawwād, what made you do this?" He said: "O Messenger of God, as you know, the battle is imminent. So in the last hours of my life I wanted my body to rub against that of yours!" At this the Prophet blessed him.

When the Prophet was sure that the Muslims were properly lined up for the battle, he issued orders that they should not be the first to start fighting. Furthermore he said: "If you are encircled then fight them with your arrows."

Then accompanied by his trusted counsellor, Abū Bakr[1] aṣ-Ṣiddīq, he went back to his headquarters that was guarded by a select group of young men drawn from Anṣār under their chief, Sa'ad bin Mu'ādh.

Thenceforth the situation gradually grew serious and the battle-field was overhung with the shadow of death. The two armies advanced to meet each other. Naturally, the Holy Prophet was the most anxious man knowing fully well that on the outcome of the battle hung the fate of the Muslims and their creed. The Muslims' defeat would have meant eternal defeat of Islam, and its forces. He knelt down and implored his Lord saying: "O God, should this small group

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1. *Al-Bidāya wan-Nihāya*, Vol. III, p. 272.

of the Muslims perish, there would be none left to worship Thee on earth."

The First Blaze of the Battle

Al-Aswad bin 'Abd al-Asad al-Makhzūmī, a mischievous and contemptible man, was the first to be killed from among the Meccan army. He had sworn to drink from the well that was captured by the Muslims, destroy it, or die in the attempt.

Leaving his army he moved slowly but full of rage and threats towards the well to destroy it. Ḥamza[1] bin 'Abdul Muṭṭalib intercepted him before he could reach the tank, chopped off one of his legs with a stroke of his sword. But such was his persistence and obstinacy that after the loss of a leg he kept on crawling towards the tank to fulfil his promise and nearly reached it when Ḥamza came down upon him with yet another stroke and dispatched him off.

His death, the first at Badr, was the fuse that sparked the battle.

First of all, three of the best Quraysh warriors and of the same family came forward to challenge the Muslims to single combat. They were Shaibah bin Rabī'a, 'Utbah bin Rabī'a and his son al-Walīd bin 'Utbah. They belonged to the tribe of 'Abd Manāf, the great-great-grandfather of the Holy Prophet.

The three men paused between the two armies and challenged the Muslims to single combat whereupon three young Anṣār—'Auf and Muawwidh (sons of 'Afrā'),[2] and

1. Ḥamza bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf was the uncle of the Prophet and his foster-brother. Both of them were suckled by Thaubia, the freed slave-girl of Abū Lahab. He was a man of great valour and among those who embraced Islam in its early days. He participated in all the battles with the Prophet until he was finally martyred in the battle of Oḥod by a Ḥabashī, a negro slave, who drawing near struck Ḥamza a little below on his loins with a javelin and killed him.

2. 'Auf and Muawwidh of the Khazraj were killed in the battle of Badr the latter being one of those who killed Abū Jahl.

'Abdullah bin Rawāha[1] went forward and offered themselves. But when the three challengers came to know that they were confronted with the Anṣār, the three men from the Quraysh praised them saying that they were of noble blood and their equals but refused to fight against them. For, they said, they wanted their peers out of their own people. At this the three Anṣār returned without fighting.

A Family Perishes in the Battle

When the Prophet was informed of what the Quraysh warriors wanted, he ordered three Quraysh Muslims of Banī 'Abd Manāf tribe, Ḥamza bin 'Abdul Muṭṭalib, 'Obaida bin Al-Ḥārith[2] and 'Alī bin Abī Ṭālib, to go and fight their blood relations from the opposite side. The three immediately went forward. The Quraysh warriors enquired of them about their family and expressed satisfaction saying: "Yes, you are our equals and come of a noble family."

Then the single combats started, each of the combatants choosing his own counterpart: Al-Walīd challenged 'Alī (they were the youngest combatants); 'Obaida fought against Shaibah and Ḥamza against 'Utbah.

'Alī killed his opponent (al-Walīd) in no time. So did Ḥamza finish off 'Utbah. But 'Obaida (the oldest one) and Shaibah dealt at each other fatal blows: Shaibah died on spot and 'Obaida was brought back by 'Alī and Ḥamza to the Muslim camp with his thigh wounded and bleeding. Shortly afterwards he breathed his last with his head at the

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1. 'Abdullah bin Rawāha bin Tha'alaba al-Khazrajī al-Anṣārī was among the foremost to accept Islam and was one of the twelve disciples chosen by the Holy Prophet on the occasion of the pledge of 'Aqaba in Mina. He headed the Muslim army in the battle of Mu'ta against the Romans and was killed in it.

2. 'Obaida bin al-Ḥārith bin al-Muṭṭalib bin 'Abd Manāf was in the foremost ranks of believers in Islam. A chief of Banū 'Abd Manāf, he was the second Muslim who bore a standard of Islam. He was wounded in this single combat and died of it in the valley of Aṣ-Ṣafrā during the march of the Muslim army back to Madīnah.

feet of the Holy Prophet and saying, "O Messenger of God, if Abū Ṭālib were alive and had seen me in this condition, he would have found me the true picture of his verse:

> "And we guard him and guarding him fall dead beside him, caring neither for our sons nor our wives."

An Ominous Beginning

This single combat was an ominous beginning for the pagans, as thereby they lost three of their best warriors and commanders in the very first phase of the battle. It was indeed a very staggering blow to the Meccan army.

The General Attack

Highly enraged, they attacked the Muslims with all their strength. They showered the Muslim ranks with arrows, then rushed forward to meet them brandishing their swords in the dust-cloud like stars in the dark.

Muslims on the Defensive

The Muslims held their ground and waited for the Meccan army where they were, as they were ordered by the Prophet not to attack until ordered to do so and shoot arrows only if entrapped by the enemy. This wise order of the Prophet was the principal factor that greatly strengthened the Muslims and weakened their enemy.

Retaining their defensive positions, the Muslims waited till the furious offensive launched by the Quraysh was on the wane. They attacked in successive waves and suffered serious loss in both men and material but were unable to break the Muslim lines.

The Counter-Attack

When the enemy had spent up its force the Muslim army was ordered to launch a counter-attack.

It was a sweeping and swift counter-attack which widened the sphere of the battle. The Muslim army carried away before them the Meccan units.

The battle raged furiously and the Holy Prophet viewed his brave soldiers and their commanders from his headquarters with a mixed feeling of hope and anxiety.

Al-Bukhari has reported that while the battle raged with full fury, the Holy Prophet begged his Lord in these words: "O God, fulfil Thy promise and word! O God, should this small group of ours perish, there would be none left to worship Thee!" Abū Bakr, who was with the Prophet in his hut, held him by his hand and said: "O Messenger of God! God has listened to thy prayer. (And He will fulfil His promise)."

Ibn Isḥāq says: And (then) the Prophet fell asleep in his hut, and (after a slight nap) he got up and said to Abū Bakr: "Be of good cheer. God's help has come. There is Gabriel leading his horse through the dust-cloud."

The angels undoubtedly participated in this battle in order to lend spiritual strength to the Muslims as pointed out in the Qur'ān-verse:[1] "When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank. Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise."

From this it is evident that the angels did not take part in the actual fighting. They came down simply to strengthen the Muslims spiritually. The Qur'ān-verse,[2] "Allah appointed it only as good tidings, and that your hearts thereby might be at rest,"——refers to the same conclusion.[3]

The Prophet during the Fight

During the battle the Prophet was seen in the very thick of it. Surrounded by his personal guards and Companions he led the Muslims to the very heart of the battle-field where

1. Al-Qur'ān, VIII : 9-10.

2. Explaining this verse the famous commentator al-Shukani supports the view expressed above and says that the angels did not do the actual fighting. They came as a help and as a means to encourage the Muslims and to rest their hearts at peace.

3. Al-Qur'ān, LIV : 45-46.

they swept all who came in their way. He fought dauntlessly in the front ranks reciting the Qur'ān-verse: "The hosts will all be routed and will turn and flee. Nay, but the Hour (of Doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure)".

The Crushing Defeat

After a fierce and dreadful battle the pagan army broke up and fled in a hurly-burly manner before the Muslims. Their resistance crumbled like a house of cards.

Fear seized them towards the end of battle and then the general flight of the Meccan army followed. The Muslims chased them, killing or taking them prisoner. When the Holy Prophet saw the forces of oppression and unbelief breaking up he called aloud: "Disfigured be the faces (of the disbelievers)!"

Abū Jahl's Persistence and Hatred

Abū Jahl tried to rally the forces of unbelief when he perceived they were breaking up and were about to crumble down. He shouted out to them——a cry of hatred, mischief and arrogance——"Fight on bravely. By Lat and Uzza we will not return till we have settled the issue with Muḥammad (may peace be upon him) and his Companions in these hills." From a purely military point of view Abū Jahl's intrepidity in the battle may not be ignored lightly. With a small band he tried to play the last card rather than throw the game. But before the increasing pressure of the Muslim army he was helpless and failed miserably in preventing the general flight of the Meccans. Now they were totally disorganised and completely broken down and were already in full flight with the Muslims pursuing them closely and hotly with slogans of "God is one; God is one!"

The Man who killed Abū Jahl

It was Mu'ādh bin 'Amr[1] bin al-Jamūḥ al-Anṣāri who killed

1. Mu'ādh bin 'Amr bin al-Jamūḥ bin Zaid al-Khazraji al-Anṣārī, who killed Abū Jahl was among those Anṣār who witnessed the pledge of 'Aqaba.

Abū Jahl. He found Abū Jahl heavily guarded by a group of spearsmen who had formed an umbrella of spears over him. But Mu'ādh waited for his opportunity. He had it at last when he found a number of spearsmen dead around him leaving him unguarded. He pounced upon him like a hawk and with a single stroke of his sword cut off one of his legs and threw him down on the ground in a pool of blood.[1]

Akrama[2], Abū Jahl's son who was present beside him,

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1. Ibn Isḥāq says : "The first man to meet Abū Jahl as reported to me by Thaur bin Yazīd on the authority of Akrama, who reported on the authority of Ibn 'Abbās and 'Abdullah bin Abū Bakr.

"He told me that: they both said....Mu'ādh bin 'Amr bin al-Jamūḥ, the brother of Banū Salama said....I heard some men talking that Abū Jahl was surrounded with a large number of his troops. The people said it is not possible to reach Abu'l Ḥikām. (Mu'ādh) says : When I heard them I resolved to find a way to Abū Jahl and when (finally) I had him in my power I cut off one of his legs from the middle. By God when I cut off his leg I could think of no other simile save that of a date-stone which when struck with a stone grinder falls on the ground. (Continuing) he said : And his son Akrama struck me on the shoulder cutting my arm that hanged from my shoulder by the remnant skin. This made the fighting difficult for me. However, I fought on dragging my arm behind me but when the pain became unbearable I placed it under my foot and tore it off.

Then Muawwidh bin Afra'a passed by Abū Jahl (who lay wounded) and transfixed him with a spear and left him while he was still alive.

2. Akrama like his father Abū Jahl was a vehement opponent of the Apostle of God and was one of those who incited the Meccans to fight against the Muslims as a result whereof the battle of Uhad took place. After the conquest of Mecca he was declared an outlaw and so he fled to Yemen, but then returned to Mecca where he was pardoned by the Prophet. He embraced Islam and in the later wars emerged as one of the most famous heroes of Islam. He headed many military expeditions sent-to subdue the defecting tribes especially those settled in Hadhramaut. He took part in the battle of Yarmook. In this battle when due to an ever-increasing pressure of the Roman forces, he saw signs of weakness in the Muslim army, he called out for volunteers who were ready to lay down their lives for Islam saying : "I fought in all the battles against Islam ; shall I then flee away today? By God, No, I shall not run away." Responding to his call four hundred men gathered round him and they all attacked the Romans at a point where their pressure was the greatest. All of these brave men including Akrama were killed but as a result of their self-sacrifice, the Muslims achieved a resounding victory over their enemies. This happened in the fifteenth year of the Caliphate of 'Omar.

struck Ibn al-Jamūḥ on his shoulder and cut off his arm. The brave Muslim, however, still fought on with the other hand and lived to the days of the third caliph, 'Othmān.

But the panic-stricken army fled leaving Abū Jahl to his fate. A short while after this Muawwidh bin 'Afrā passed by him. He transfixed him with his lance. Shortly after this he died.

Thus were the forces of paganism being annihilated; their commanders were separated from their troops; and all were flying like wild gazelles that are startled by a hunter.

Abū Jahl's Foolishness

This is how the Quraysh tasted the bitter fruits of Abū Jahl's folly and arrogance in the form of a shameful defeat of their forces——a defeat the parallel of which had never been witnessed before. They were completely routed leaving seventy killed and seventy as prisoners in the hands of the Muslims.

Prisoners of B. Hāshim

Among the Quraysh captured by the Muslims there were some who belonged to the tribe of Banū Hāshim who had not joined battle of their own accord but were forced into fighting against the Muslims. The most prominent among these Hashimite prisoners was 'Abbās bin 'Abdul Muṭṭalib, uncle of the Holy Prophet. Regarding these men of Banū Hāshim the Prophet had ordered the Muslims before the battle not to kill any one of them. He is reported to have said : 'I know that some men of Banū Hashim and some others have been forcibly drawn into battlefield. Therefore don't kill them if you meet them in the battle. Similarly don't kill Abu'l Bakhtarī bin Hishām if you meet him on the battlefield.'

The Son Kills Father

Abū Ḥudhaifa[1] bin 'Utbah bin Rabī'ah, a soldier of the

1. Abū Ḥudhaifa's name was Hāshim and was known as Hāshim bin 'Utbah bin Rabī'ah bin 'Abd Shams bin 'Abd Manāf; was in front rank of the believers in Islam. He emigrated twice, was tall and fair-complexioned. He fell a martyr fighting against the defectors in Al-Yamama.

Muslim army, on hearing this order of the Prophet, broke down saying: "Are we to kill our fathers, brothers and relations and spare 'Abbās? By God, I will strike him with my sword if he came in my way." 'Utbah bin Rabī'ah, Abū Ḥudhaifa's father, Shaibah, his uncle, and al-Walīd, his cousin were the first to be killed by the Muslims in this battle.

When the Holy Prophet heard about Abū Ḥudhaifa's remarks, he in the presence of 'Omar[1] bin al-Khaṭṭāb, said to him: Abū Ḥudhaifa! will you raise your hands against the uncle of God's Apostle?' 'Omar asked the Prophet to allow him to kill Abū Ḥudhaifa as he had proved himself a hypocrite. But the Prophet did not allow anyone to hurt Abū Ḥudhaifa.

Abū Ḥudhaifa repented ever afterwards at the words he uttered on this occasion and he used to say, "I never after it felt at ease. Martyrdom alone may obliterate their spot."

Gratitude for a Non-Muslim's Act of Kindness

The orders of the Holy Prophet were fully carried out. None of the Hashimites in the pagan army was killed by the Muslims. They were, however, taken prisoner, bound and along with other prisoners taken to Madīnah for the Prophet did not forbid this.

Abu'l Bakhtarī bin Hishām was the only non-Hashimite, who was ordered by the Prophet to be spared. It was a gesture of gratitude for his help and magnanimity he had shown towards Islam and the Muslims during the precarious days of persecution in Mecca before the Prophet emigrated to Madīnah.

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1. 'Omar bin al-Khaṭṭāb bin Nufail al-Adwi al-Quraishi, the second caliph and the most prominent man in the history of Islam, was born thirteen years after the Year of the Elephant. He succeeded Abū Bakr in 13 A.H. He was a man of exemplary piety and integrity of character and was assassinated by a Persian slave of Mughira bin Shuaba Feroze alias Abū Lulu, when leading a congregation. Abū Lulu, who was executed later on, also wounded thirteen others praying in the mosque; six of them died of their injuries.

He was the most prominent of those few chiefs of Mecca who opposed and finally succeeded in abolishing the socio-economic boycott imposed by the Quraysh against Banū Hāshim and Banū al-Muṭṭalib by tearing the deed of boycott. It was for this noble act (described in detail in the first chapter of this book) and as a gesture of gratefulness due to him that the Holy Prophet ordered the Muslims not to take his life.

Abu'l Bakhtarī's Death

Notwithstanding the orders of the Prophet, the noble-hearted Abu'l Bakhtarī chose to fight and consequently fell fighting.

Al-Majdhar[1] bin Ziyād bin 'Amr bin Akhzam al-Balīvī met him during the battle and told him before one of his friends that the Prophet had ordered the Muslims not to kill him. At this he said: 'And my (this) comrade-in-arms ? (Has his life also been spared?)'

Al-Majdhar told him that the orders concerned him alone and none else. His comrade could not be let go scot-free. Hearing this, Abu'l Bakhtarī refused the offer saying: "Then he and I shall die together."

And he fell on Al-Majdhar reciting the couplet:

'The son of a free-woman never forsakes his comrade,
until he falls dead or finds a way out of the difficulty.'

Al-Majdhar was thus compelled to fight him and in the end to kill him.

The End of the Battle and Abū Jahl's Head

When the battle ended, the Holy Prophet ordered the

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1. Al-Majdhar bin Ziyād bin 'Amr bin Akhzam al-Balīvī belonged to Baliy which was a famous tribe and a branch of the larger tribe Quza'a al-Qahtania and was settled between Madīnah and the valley of al-Qura. Al-Majdhar fell in the battle of Uhad. He had in the days of ignorance killed al-Majdhar bin As-Samit whose son al-Ḥārith bin Suwaid of the Muslim army treacherously killed him and then fled to Mecca, but surrendered himself to the Muslims after the conquest of Mecca and the Prophet ordered him to be beheaded for killing al-Majdhar.

Muslims to collect all the booty and weapons they had seized from their enemies. They were also ordered to look around and report back to him about Abū Jahl's fate. To facilitate the search he told the Muslims that they could recognise him by a distinct mark of a wound on his knee which was reminiscent of a quarrel between him and the Prophet in their childhood.

'Abdullah bin Mas'ūd,[1] one of the searchers, found Abū Jahl, wounded and dying. Drawing closer he put one of his feet on his neck to cut off his head and said to him:

"O enemy of God ! see how God has made thee low."

"How has He made me low?" retorted Abū Jahl and then added, "Was there ever before a nobler man killed by you? Tell me who won the battle today?"

Ibn Mas'ūd told him that it was God, His Prophet and the Muslims who had won the day.

Thereupon Abū Jahl said to Ibn Mas'ud who was bent over his chest to cut off his head: "O ye the tender of sheep, you have climbed a very difficult and high ascent!" The reference was to Ibn Mas'ūd's tending sheep in Mecca.

The Quraysh Pharaoh

Ibn Mas'ūd cut off Abū Jahl's head and placing it before the Prophet said: "This is the head of God's enemy, Abū Jahl bin Hishām." And the Prophet said: "Praise be to God Who has disgraced you, O the enemy of God! He was the Pharaoh of this people (the Quraysh)."

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1. 'Abdullah bin Mas'ūd bin Ghafil bin Hubaib al-Hadhli Abū 'Abdur Rehman was a well known Companion and one of the great scholars, intellectuals and highly devout Muslims. He was one of the earliest to embrace Islam; was the first man who recited the Qur'ān aloud in Mecca. A faithful servant of the Prophet, he was also his secretary and ever accompanied the Prophet in peace and in war. He could any time see the Prophet, was a very short-statured man and was usually overshadowed by others sitting beside him. He was after the death of Prophet appointed treasurer in Kufa; died in 30 A.H., during the caliphate of 'Othmān.

The Dead in the Well and the Prisoners in Chains

After the Muslims had collected the spoils and booty of the battle and chained the prisoners, the Prophet ordered to haul the dead bodies of the pagans into a nearby deserted well. All the Companions stood and watched with the Prophet the dead being thrown into the well.

The battle of Badr witnessed some of the sublimest instances of performance which established the superiority of Faith over the bonds of blood or family relations when son fought against his father, and brother killed his brother. Abū Ḥudhaifa bin 'Utbah bin Rabī'ah is a case in point.

A Noble Example for a Muslim Youth

Abū Ḥudhaifa stood near the Prophet watching the hauling down of the dead; his face wore a happy expression. But all of a sudden he became sad and gloomy. He saw that his father's dead body was being hauled into the well.

The Prophet saw the change in the mood of the Muslim youth and said to him: "O Abū Ḥudhaifa! are you feeling sad at the death of your father?"

The young man said (and he was extremely sad): "No, by God, O Messenger of God, I am not pained at the death of my father. But as I knew that my father was prudent, forbearing and wise and hoped that God would guide him to Islam; therefore now when I saw what had befallen him and (when I thought that) he had died in disbelief contrary to all my hopes, I felt sad and gloomy (for him)."

The Holy Prophet was pleased with this answer and he blessed Abū Ḥudhaifa and had kind words for him.

Abū Ḥudhaifa was correct, for it was Abū 'Utbah, his father, about whom the Holy Prophet had himself remarked, "If there be any goodness in these people, then there shall be a man with a red camel among them. If they obeyed him they would be guided aright." It was indeed 'Utbah who had opposed the armed conflict with the Muslims and advocated a peaceful march back to Mecca but was overruled by Abū Jahl.

Ibn al-Khaṭṭāb Kills his Uncle

Another inspiring example which shows how Faith prevailed upon all the other considerations in the battle of Badr is that of 'Omar bin al-Khaṭṭāb, who killed his uncle Al-'Āṣ bin Hishām Ibn al-Maghaira. Similarly, Abū Bakr As-Siddiq fought against his son 'Abdur Rehman, who was in the Meccan army.

Triumph of Faith Over Race

These noble examples are a standing refutation of the protagonists of racial superiority who claim that the bonds of blood and tongue are far stronger as compared with ideological and religious ties. Didn't the battle of Badr begin with the members of one and the same family fighting each other in single combat? Ḥamza, 'Obaida and 'Alī, the brave sons of Banū Hāshim bin 'Abd Manāf killed their kinsmen Shaibah, 'Utbah and al-Walīd, all of whom belonged to the same family——'Abd Manāf. They killed them not at the altar of race or nation but for their creed and religion!

It was an ideological war and not the result of blind nationalism or chauvinism. The forces of Islam emerged victorious. And it was this victory indeed that paved the way for the Arabs to attain to the heights of worldly success such as was never before witnessed in the history of mankind.

The battle of Badr established the superiority of a living, true creed over race or language. The strangers became friends and the friends and near ones became strangers and antagonists due to their ideological differences.

Treat Him Most Strictly

After the battle was over Musa'ab[1] bin 'Omair, the famous

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1. Musa'ab bin 'Omair bin Hāshim bin 'Abd Manāf bin 'Abd ad-Dār bin Qusai was one of the foremost to embrace Islam in Mecca when the Prophet lived at Arqam's house. He was a young man then and for a time afraid of his mother and other people he kept his faith secret. When his conversion became known his relations confined him binding him hand and foot. He remained in this condition till he emigrated to Ethiopia with other Muslims. He emigrated twice. Participated in Badr and was the standard-bearer of the Muslims in the battle of Uhad in which he fell a martyr.

Companion, saw his brother, Abū 'Azīz[1] bin 'Omair, who was being led away by an Anṣāri Companion in chains as a prisoner. At this he said to the Companion: "Keep him carefully and treat him most strictly. He has a rich mother and she must pay full ransom for him." Abū 'Azīz heard this and said: "You advise hardship on me? (and you are my full brother)." Musa'ab replied : "The man who has you in custody is my brother."

The Prophet Speaks to the Dead in the Well

Ibn Isḥāq has recorded that after all the dead bodies were dumped down into the well, the Prophet went there and said: "O ye people of the well! Have you found your Lord's word true? I have found true all that was promised by my Lord to me."

In another tradition he is reported to have said: "O ye people of the well, you were indeed very bad relations of the Prophet: You belied while others believed in me; you drove me away (from my hometown) and others gave me shelter; and you fought against me while others helped me."

The Companions standing by wondered and said to him: "Do you talk to the dead (who can neither hear nor speak)?" To this he replied: "They have indeed found their Lord's promise true!" 'Aiysha said: "The people think he (the Holy Prophet) said they (the dead) heard what he said to them."

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1. Named Zararah, his conversion to Islam is doubtful. Abū 'Omar bin 'Abdul Bar says he was a Companion and has transmitted some traditions from the Prophet. Ad-Dar Qutni is of the view that he was killed as a disbeliever, in the battle of Uhad.

Chapter V
THE AFTERMATH

The consequences...
The number of men killed on both sides.
The number of the pagans taken prisoner.
The names of the Companions who participated in the battle of Badr.
The Qur'ān on the Battle.

Thus ended the battle of Badr which was thrust on the Muslims quite unexpectedly but by the grace of Allah still they came off victorious. It was a crushing defeat for their enemies who lost seventy men including more than twenty of their chiefs, besides seventy others who were captured by the Muslims and included many of their chiefs and leaders.

The Number of Men Killed on both Sides

The Muslims lost the following fourteen men in this battle: six from the Muhājirīn and eight from the Anṣār:

I. From the Muhājirīn:

(1) 'Obaida bin al-Ḥārith bin al-Muṭṭalib,[1] the only man from Banī Al-Muṭṭalib bin 'Abd Manāf, whose leg was cut off by 'Utbah bin Rabī'ah bin 'Abd Shams bin 'Abd Manāf during the conflict and was carried away wounded by the Muslims. He died on the way to Madīnah in the valley of Aṣ-Ṣafrā'.

(2) 'Umair bin Abī Waqāṣ,[2] the brother of Sa'ad bin

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1. 'Obaida bin al-Ḥārith bin al-Muṭṭalib bin 'Abd Manāf, Abu'l Ḥārith was a brave warrior of the Quraysh in Islam. Born at Mecca and one of the foremost in embracing Islam even before the Prophet made Dār al-Arqam his headquarters. He was the second man whom the Prophet made standard-bearer of sixty-man strong military expedition in 1 A.H. They are said to have come across the 200 troops of Abū Sufyān at Thaniat-ul-Marah.

2. 'Umair bin Abī Waqāṣ bin Abī Ahīb Az-Zahrī was killed by 'Amr bin 'Abdūd al-'Āmrī who was in turn killed by 'Alī bin Abī Ṭālib in the battle of Moat. The Prophet had ordered 'Umair to go back and refused to allow him to take part in the battle as he was very young, whereupon he started weeping bitterly and was allowed to fight in the battle of Badr. He fell a martyr in this battle.

Abī Waqāṣ.

(3) Dhu'l Shimālain[1] bin 'Abd 'Amr bin Naḍlat al-Khuzā'ī (ally of Banī Zahra).

(4) 'Āqil bin al-Bukair[2] of Banī Sa'ad bin Laith bin 'Abd Manāt bin Kinānah.

(5) Mihja'[3], the freedman of 'Omar bin al-Khaṭṭāb.

(Both of them were of the tribe Banī 'Adī bin Ka'ab bin Luyyi).

(6) Ṣafwān bin Baiḍā'[4] the only man from the tribe of Banī al-Ḥārith bin Fihr.

II. From the Anṣār:

The following of the Anṣār fell martyr in the battle:

(*a*) Of Banī 'Amr bin 'Auf (a branch of Al-Khazraj) two men:

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1. Dhu'l Shimālain was from the tribe of Khuzā' and Hudhail, a branch of the Adnānī tribes who are now-a-days settled in the valley of Fāṭimah and Al-Khubīt near Al-Qanfidha and Ar-Rawāk situated in the south-east of the ocean and Aṣ-Ṣīm. He is also known as Dhu'l-Yadain. Once when the Prophet instead of four 'rakahs' said only two 'rakahs' he drew the Prophet's attention to it saying: "Hast thou, O Messenger of God! shortened the prayer or you forgot (to say four rakahs)?"

2. 'Āqil was the first to pledge allegiance to the Prophet at Dār al-Arqam in Mecca during the days of persecution. He was in the first ranks of believers in Islam. In the Jāhiliya his name was Ghāfil but the Prophet renamed him as 'Āqil. Ethnologically he belonged to the family of 'Abd Manāt bin Kinānah bin Khuzaima bin Mudraka.

3. Ibn Ḥajar says in his *Al-Iṣāba*: "Mihja' al-'Akkī was the freedman of 'Omar bin al-Khaṭṭāb. Ibn Hishām says his surname (al-'Akkī) is derived from the word عك (=sultry) and so he was nicknamed as such. 'Omar bin al-Khaṭṭāb freed him. He was one of the foremost to embrace Islam and the first to fall a martyr in the battle of Badr. It has been reported on the authority of Ibn 'Abbās that it was Mihja' about whom the Quranic verse: "And do not (O Muḥammad) drive away from you the people who pray to their Lord in the day time and in the night," was revealed.

4. Ṣafwān bin Wahb bin Rabī'a bin Hilāl al-Fihrī was killed in the battle of Badr at the hands of Ta'īmah bin 'Adī An-Naufalī.

(1) Sa'ad bin Khaithama.[1]

(2) Mubashshir bin 'Abd al-Mundhir bin Zanbar.[2]

(*b*) Of Banī al-Ḥārith bin Al-Khazraj (a branch of Al-Khazraj) one man:
Yazīd bin Al-Ḥārith[3] (known as Ibn Fasḥam).

(*c*) Of Banī Salma (a branch of Al-Khazraj) only one man, that is:
'Umair bin Al-Ḥammām.[4]

(*d*) Of Banī Ḥabīb (a branch of Al-Khazraj) one man:
Rāfe' bin Al-Mualī.[5]

(*e*) Of Banī Najjār (a tribe of Aus) one man:
Ḥāritha bin Surāqa bin al-Ḥārith.[6]

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1. Among the first to embrace Islam and one of the twelve disciples chosen by the Prophet at the pledge of 'Aqaba Sa'ad bin Khaithama bin Al-Ḥārith bin Mālik al-Khazrajī competed with his father as to which of the two shall participate in the battle of Badr, both of them being equally zealous. He won and went to the fight. When his father insisted on his own participation in his place he said: "O father, if there were anything other than paradise in question, I would surely have done so." Subsequently he fell a martyr in the battle of Badr. The example of Sa'ad bin Khaithama deserves special attention of the Muslim youth as it reveals the secret of the destruction of two of the most powerful empires of the time at the hands of these savage and poverty-stricken bedouins in less than twenty years.

2. Mubashshir bin 'Abd al-Mundhir bin Zanbar al-Khazraji al-Anṣarī is the brother of the famous Companion Abū Lubāba whom the Prophet had sent back to Madīnah from Ar-Rauḥā as his deputy in Madīnah.

3. Yazīd bin Al-Ḥārith (or Al-Ḥārith) bin Qais bin Mālik al-Anṣārī al-Khazrajī is well known by the name of Ibn Fasḥam. The Prophet established brotherhood between him and 'Abd 'Amr, well known by his nickname Dhu'l Shimālain.

4. 'Umair bin Al-Ḥammām bin Al-Jamūḥ Ibn Zaid bin Ḥarām al-Khazrajī al-Anṣārī was the man who threw away the dates he was eating during the battle and fell on the pagans till he was killed fighting.

5. Rāfe' bin Al-Mu'alī bin Laudhān bin Ḥāritha Al-Khazrajī al-Anṣārī was killed at the hands of Akramah, the son of Abū Jahl.

6. No more details of his life are available except the above brief mention of his name in *Al-Iṣāba*.

(*f*) Of Banī Ghanam (another tribe of Aus) two men:

(1) 'Auf bin al-Ḥārith bin Rafā' bin Sawwād; and his brother.

(2) Mu'awwidh bin al-Ḥārith.[1] They were the sons of 'Afrā'.

The Names of the Pagans Killed in the Battle

The pagan army lost seventy men in the battle of Badr. They were:

(*a*) Of Banī 'Abd Shams bin 'Abd Manāf, twelve men:

(1) 'Utbah bin Rabī'a bin 'Abd Shams (he wa wounded by 'Obaida bin 'Abdul Muṭṭalib).

(2) Shaiba bin Rabī'a bin 'Abd Shams; was wounded by 'Obaida bin al-Ḥārith and killed by 'Ali bin Abū Ṭālib and Ḥamza bin 'Abdul Muṭṭalib.

(3) Al-Walīd bin 'Utbah; was killed by 'Alī bin Abū Ṭālib.

(4) Ḥanzala bin Abī Sufyān bin Ḥarb (was killed by Zaid bin Ḥārith, the freedman of the Holy Prophet).

(5) Al-Ḥārith bin Al-Ḥaḍramī (a confederate of 'Abd-Shams) was killed by An-Naumān bin 'Aṣr.

(6) 'Amir bin Al-Ḥaḍramī (another confederate of 'Abd Shams) was put to death by 'Ammār[2] bin Yāsir.

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1. As mentioned above, both the brothers co-operated in killing Abū Jahl who had already been wounded by another Anṣārī Companion.

2. 'Ammār bin Yāsir bin Mālik bin Kinānah bin Qais al-'Ansī al-Yamānī, Abū al-Yaqẓān was a confederate of Banī Makhzūm and his mother was their freed slave. He was one of the first to embrace Islam and with his father suffered a great deal for it in Mecca. The Holy Prophet saw their sufferings and used to say to them: "O ye of the family of Yāsir, be patient. Your abode is paradise." He emigrated to Madīnah and participated in all the battles with the Prophet. He went to al-Yamāmah with the army of Khālid bin al-Walīd where he lost one of his ears. Caliph [*Contd.*

(7) 'Umair bin Abī 'Umair.

(8) A son of 'Umair and two freedmen of Banī 'Abd Shams.

(9) 'Obaida bin Sa'īd bin Al-'Āṣ (was killed by Az-Zubair bin Al-'Awām).

(10) Al-'Āṣ bin Sa'īd bin Al-'Āṣ (was killed by 'Alī bin Abī Ṭālib).

(11) 'Uqbah bin Abī Mu'īṭ (was captured and killed by 'Āṣim bin Thābit bin Abī Al-Aflaḥ at 'Arq aẓ-Ẓabia during the Muslim army's march back to Madīnah).

(12) 'Āmir bin 'Abdullah an-Namirī (their confederate) was killed by 'Alī bin Abī Ṭālib.

(*b*) Of Banī Naufal bin 'Abd Manāf, two men:

(1) Al-Ḥārith bin 'Āmir bin Naufal was killed by Khubaib bin Isāf.

(2) Tuaima bin 'Adī bin Naufal was killed by 'Alī bin Abī Ṭālib.

(*c*) Of Banī Asad bin 'Abd al-'Uzzā, seven men:

(1) Zama'a bin Al-Aswad bin al-Muṭṭalib was killed by Thābit bin al-Jidh' reportedly with the help of 'Alī bin Abī Ṭālib and Ḥamza.

(2) Abu'l Bakhtarī bin Hishām (his real name was al-'Āṣ bin Hishām ibn al-Ḥārith) was killed by al-Mujadhdhar bin Ziyād al-Balīvī.

(3) Al-Ḥārith bin Zama'a was killed by 'Ammār bin Yāsir.

'Omar made him the governor of Kūfa. He was, as described by Ibn Majah, one of the seven early Muslims who openly declared their belief in Mecca. A successive series of traditions mention him as destined to be killed by a group of rebels. He was killed in the battle of Siffīn in which he fought by the side of 'Alī ibn Abī Ṭālib. He sided with the opponents of Caliph 'Othmān and the agitators against him, and co-operated with Mālik al-Ushtar al-Nakhī' in besieging the Caliph's house as a result whereof the Caliph was killed by the criminals plunging the whole of the Muslim world in a never-ending abyss of discord.

(4) Naufal bin Khuwailad bin Asad was a brother of Khadīja, the Holy Prophet's wife, but a devil-incarnate among the Quraysh. He was killed by 'Alī bin Abī Ṭālib.

(5) 'Aqīl bin al-Aswad bin al-Muṭṭalib was killed by 'Alī bin Abī Ṭālib and Ḥamza.

(6) 'Uqba bin Zaid (a Yemenī and a confederate of Banī Asad).

(7) A freedman of theirs named 'Umair.

(*d*) Of Banī 'Abd ad-Dār bin Quṣay, four men:

(1) Al-Naḍar bin al-Ḥārith bin Kalda bin 'Alqama was taken prisoner by the Muslims (was the standard-bearer of the pagan army) and the Prophet ordered 'Alī bin Abī Ṭālib to execute him which he immediately did at a place called *Al-Uthīl* in the valley of Aṣ-Ṣafra'. Al-Naḍar too was one of the devils-incarnate of the Quraysh, a great war criminal; and one of those who were most severe upon the Meccan Muslims.

(2) Zaid bin Mulaiṣ, the freedman of 'Umair bin Hāshim bin 'Abd Manāf bin 'Abd ad-Dār, was killed by Bilāl[1] bin Ribāḥ, the freedman of Abū

1. Bilāl bin Ribāḥ, the negro slave and the famous "Muadhin" (Caller), his real name was Bilāl bin Hamāmah (who was his mother). Abū Bakr Ṣiddīq bought him from his pagan masters of Mecca in order to save him from their persecution and then freed him. Thereafter he ever lived with the Prophet and acted as his 'Muadhin' (caller to prayers) and participated in all the subsequent battles. He was made by the Prophet a brother to the well-known Muslim commander Abi 'Obaida bin al-Jarrāh and fought in all the battles of Islam outside the Arabian Peninsula including those fought in Syria where he died. Bilāl was a Companion of great merits. He had been the target of the worst persecution of the pagan Meccans. Omayya bin Khalaf, the great chief of the pagans, used to take him out at the high-noon time and throwing him down on the burning sand put a heavy stone on his chest and then say: "This (torture) will continue till he dies or openly rejects Muḥammad," to which Bilāl's answer invariably was: "God is one! God is one!" It was in this condition that Abū Bakr once saw him. So he bought him and set him free. Forty-four traditions are transmitted by the traditionalists on his authority. He died of plague at 'Amwās in the days of 'Omar in 20 A.H.

Bakr Ṣiddīq.

(3) Nabiah bin Zaid bin Mulaiṣ (a confederate of the Quraysh) of Banī Māzin and Banī Tamīm.

(4) 'Obaid bin Salīṭ (a confederate of the Quraysh) from Qais.

(*e*) Of Banī Tamīm bin Murrah, four men:

(1) Mālik bin 'Obaidullah bin 'Othmān (the brother of Ṭalḥa bin 'Obaidullah). He was captured and died in captivity.

(2) 'Amr bin 'Abdullah bin Jad'ān.

(3) 'Umair bin 'Othmān bin 'Amr bin Ka'ab bin Sa'ad bin Taim. He was killed by 'Alī bin 'Abī Ṭālib.

(4) 'Othmān bin Mālik bin 'Obaidullah whom Suhaib[1] bin Sanān killed.

(*f*) Of Banī Makhzūm (Khālid bin Walīd's tribe): twenty-four men:

(1) The Supreme Commander of the Meccan Army (Abū Jahl). His real name was 'Amr bin Ḥishām bin al-Mughīra bin 'Amr bin Makhzūm. Mu'ādh bin 'Amr bin al-Jamūḥ struck him with sword and cut off one of his legs and made

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1. Commonly known as Suhaib ar-Rūmī, he is the famous Companion. There are different versions as to his ethnological origin, some saying that he was a 'Namirī' and descended from Banī Qāsit. He was made a slave during his childhood by the Romans while his family lived in the Persian sector of 'Irāq on the river Tigris. Thus growing up in a foreign land he suffered from stammering. Later he was bought by a man from the tribe of Kalb who sold him at Mecca to 'Abdullah bin Jad'ān al-Taimī who set him at liberty. It is also said that ethnologically he was a Roman who fleeing from the Roman territory reached Mecca and struck an alliance with Ibn Jad'ān. What in our view favours his being of a Roman origin is the fact that his colour was darkish red, a physical trait generally found among the Romans. He was one of the first to embrace Islam and one of those who were persecuted for their belief in God. Emigrating to Madīnah with 'Alī, he participated in all the battles of Islam and is considered to be one of the great Companions. 'Omar marked Suhaib as a man to lead his funeral prayers. He died in 38 A.H. at 70.

him unable to move about. Mua'wwidh bin 'Afrā' followed up and transfixed him with a spear. Finally he was killed by 'Abdullah bin Mas'ūd who cut off his head.

(2) Al-'Āṣ bin Hishām bin Al-Mughīra bin 'Abdullah bin 'Amr bin Makhzūm was killed by 'Omar bin al-Khaṭṭāb—his nephew.

(3) Yazīd bin 'Abdullah (Banī Makhzūm's confederate) was from Banī Tamīm and was killed by 'Ammār bin Yāsir.

(4) Abū Musāfa' al-Ash'arī (Banī Makhzūm's confederate) was killed by Abū Dujāna[1].

(5) Ḥarmalah bin 'Amr (Banī Makhzūm's confederate) was of Al-Asad tribe and was killed by Khārajah[2] bin Zaid.

(6) Mas'ūd bin Abī Omayya bin al-Mughīra was killed by 'Alī bin Abī Ṭālib.

(7) Abū Qais bin al-Walīd bin al-Mughīra (Khālid bin Walīd's brother) was killed by Ḥamza bin 'Abdul Muṭṭalib.

(8) Abū Qais bin Al-Fākiha bin al-Mughīra was killed by 'Alī bin Abū Ṭālib.

(9) Rafā'h bin 'Ābid bin 'Abdullah bin 'Amr bin Makhzūm. Sa'ad bin ar-Rabī' killed him.

(10) Al-Mundhir bin Abī Rafā' bin 'Ābid was killed by Ma'an bin Adī ibn al-Jad bin al-'Ajlān.

(11) As-Sā'ib bin Abī Sā'ib bin 'Ābid was killed by Az-Zubair bin al-'Awām. According to Ibn Hishām, As-Sā'ib later on embraced Islam and was a very good Muslim. (Refer to *Ibn Hishām*, Vol. I, p. 711).

(12) Al-Aswad bin 'Abdul Asad bin Hilāl bin 'Abdullah bin 'Omar ibn Makhzūm. He was

1. For an account of his life, refer to *Ghazwat Oḥod*, by the author.

2. Khārajah took part in the battle of *Oḥod*. For an account of his life see our book, *Ghazwat Oḥod*.

killed by Ḥamza bin 'Abdul Muṭṭalib.

(13) Ḥājib bin As-Sā'ib bin 'Owaimar bin 'Amr bin 'Ā'idh bin 'Imrān bin Makhzūm. 'Alī bin Abū Ṭālib killed him.

(14) 'Owaimar bin As-Sā'ib bin 'Owaimar. An-Naumān bin Mālik al-Qauqalī killed him in single combat.

(15) 'Amr bin Sufyān (Banī Makhzūm's confederate) of Ṭay tribe. Yazīd bin Ruqaish killed him.

(16) Jābar bin Sufyān (also a confederate) of Ṭay tribe was killed by Jābar Abū Bardah bin Nayyar.

(17) 'Abdullah bin Al-Mundhir bin Abī Rafā'h was killed by 'Alī bin Abū Ṭālib.

(18) Hudhaifa bin Abī Hudhaifa bin al-Mughīra. He was killed by Sa'ad bin Abī Waqāṣ.

(19) Hishām bin Abī Ḥudhaifa bin al-Mughīra was killed by Suhaib bin Sinān.

(20) Zuhair bin Abī Rafā'h was killed by Abū Usaid Mālik bin Rabī'a.

(21) As-Sā'ib bin Abī Rafā'h was killed by 'Abdur Reḥmān bin 'Auf.

(22) 'Ā'idh bin As-Sā'ib bin 'Uwaimar. Ḥamza bin 'Abdul Muṭṭalib wounded him in the battle and was taken prisoner and ransomed but he died of his wounds later on.

(23) A man of Ṭay tribe named 'Umair (Banī Makhzūm's ally from Ṭay tribe).

(24) Another man named Khayār (Banī Makhzūm's ally from Al-Qārah tribe).

(*g*) Of Banī Saham bin 'Amr ('Amr bin Al-'Āṣ's tribe), seven men:

(1) Munnabbah bin al-Ḥajjāj bin Ḥudhaifa bin Sa'ad bin Saham was killed by Abu'l Yasr B. Salama's brother.

(2) His son Al-'Āṣ bin Munnabbah bin al-Ḥajjāj was killed by 'Alī bin Abū Ṭālib.

(3) His brother Nabiyah bin al-Ḥajjāj was killed by Ḥamza bin 'Abdul Muṭṭalib and Sa'ad bin Abī Waqāṣ conjointly.

(4) Abu'l-'Āṣ bin Qais bin 'Adī bin Sa'ad bin Saham was, some say, killed by 'Alī bin Abū Ṭālib; others say he was killed by An-Nau'mān bin Mālik Al-Qoqalī and still others say that he was killed by Abū Dujāna.

(5) 'Āṣim bin Ḍabīra bin Sa'īd bin Sa'ad bin Saham was killed by Abul-Yasr from Bani Salama.

(6) Al-Ḥārith bin Munnabbah bin al-Ḥajjāj was killed by Ṣuhaib bin Sanān.

(7) 'Āmir bin 'Auf bin Ḍabīra, the brother of 'Āṣim bin Ḍabīra. He was killed by 'Abdullah bin Salama al-'Ajlānī; some say by Abū Dujāna.

(*h*) Of Banī 'Āmir bin Lu'ayy, two men:

(1) Mu'āwiyah bin 'Āmir (their confederate from Banī 'Abdul Qais) was according to Ibn Hishām killed by Okkāsha[1] bin Muḥaṣin.

(2) Mua'bad bin Wahb (Banī 'Āmir's ally from B. Kalb bin 'Auf) was killed by Khālid and Ayās, the sons of al-Bakīr.

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1. Okkāsha bin Muḥaṣin bin Ḥarthān bin Qais was from Banī Asad bin Khazīma and was a confederate of Banī 'Abd Shams and was one of the earliest believers. A saying of the Prophet with regard to him is well known. It is reported that once the Prophet said that seventy thousand people will go to the paradise without a reckoning for their conduct in life. At this Okkāsha who was with the Prophet requested him to pray for him to be one of these seventy thousand men and the Prophet told him he was one of them. Hearing this another man stood up and repeated the request but the Prophet said: "Okkāsha has gained by precedence." This saying of the Prophet has become a proverb which is used when a man steals a march on others. Okkāsha fell a martyr in the battle against defectors and was killed by Ṭaliḥa bin Khuwailid al-Asadī.

(*k*) Of Banī Jamḥa bin 'Amr bin Haṣīṣ, four men:

(1) Omayya bin Khalaf bin Wahb bin Hudhaifa Jamḥa was killed by a man of the Anṣār from Banī Māzin.

(2) His son 'Alī bin Omayya bin Khalaf. 'Ammār bin Yāsir killed him.

(3) Aus bin Mu'air bin Laudhān bin Sa'ad bin Jamḥa. According to a report he was killed by 'Alī bin Abū Ṭālib while some say al-Ḥaṣīn bin al-Ḥārith and others say 'Othmān bin Maẓūn killed him.

(4) Sabrah bin Mālik (An ally of Banī Jamḥa). His killer is not known.

The Quraysh Prisoners

The pagans taken prisoners by the Muslims in the battle of Badr were also seventy in number. Their names are given below :

(*a*) Of Banī Hāshim, four men:

(1) Al-'Abbās bin 'Abdul Muṭṭalib.[1]

(2) 'Aqīl[2] bin Abī Ṭālib bin 'Alī bin Abī Ṭālib's brother.

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1. Al-'Abbās bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf, the uncle of the Prophet, was two years older than him. He ransomed himself and his brother's son, 'Aqīl bin Abī Ṭālib, and went back to Mecca. It is said that he had become a Muslim but hid his faith and served the Muslim cause as an informant on the Meccans. A short while before the conquest of Mecca he migrated to Madīnah and was with the Muslims at the conquest of Mecca and the battle of Ḥunain in which he held his ground beside the Prophet when all the others fled. A loud-voiced man, he played a very important part in rallying the Muslim forces round the Prophet who said: "He who teases 'Abbās, teases me. Verily, the uncle of a man is equivalent of his father." He was a tall, handsome man; and died at Madīnah in 32 A.H.

2. 'Aqīl bin Abī Ṭālib, the brother of the Caliph 'Alī, embraced Islam at a later period when Mecca was conquered by the Muslims. He participated in the battle of Ḥunain and was one of those who stood their ground in it. He also took part in the battle of Mu'ata (in Jordan); was [*Contd.*

(3) Naufal[1] bin al-Ḥārith bin al-Muṭṭalib.

(4) A man named 'Utbah who was Banī Hashim's confederate.

(*b*) Of Banī al-Muṭṭalib bin 'Abd Manāf, five men :

(1) As-Sā'ib bin 'Abīd bin 'Abd Yazīd.[2]

(2) Nau'mān bin 'Amr bin 'Alqamah bin al-Muṭṭalib.

(3) 'Aqīl bin 'Amr (a confederate of Banī Al-Muṭṭalib).

(4) His brother Tamīm (another confederate of Banī Al-Muṭṭalib).

(5) Ibn al-Tamīm whose real name is unknown and was also a confederate of Banī al-Muṭṭalib.

(*c*) Of Banī 'Abd Shams bin 'Abd Manāf, nine men :

(1) 'Amr bin Abī Sufyān bin Ḥarb.

(2) Al-Ḥārith bin Abī Wajrah.

(3) Abu'l-'Āṣ bin Ar-Rabī'.[3]

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very intelligent and a great wit. He left his brother 'Alī, the fourth Caliph and joined Mu'āwīya, his political antagonist. He was well versed in the genealogical history of the Arabs and was an authority on their traditions and history. He was with Mu'āwīya in the battle of Ṣiffīn when according to some historians Mu'āwīya said to him: "You are today with us," to which he retorted: "Yes, but I was also with you in the battle of Badr." No tradition of the Prophet except one recorded by an-Nasā'ī and Ibn Majah is narrated on his authority. He died in the early days of Yazīd's Caliphate.

1. Naufal bin Al-Ḥārith bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf, a cousin of the Prophet, was set free when ransomed off by his uncle Al-'Abbās. He traded in spears and was the oldest man to embrace Islam from Banī Hāshim. He died in the second year of 'Omar's caliphate who accompanied his funeral procession.

2. As-Sā'ib bin 'Abīd bin 'Abd Yazīd bin Hāshim bin 'Abdul Muṭṭalib bin 'Abd Manāf was the great grandfather of the famous Muslim Jurist, Imam Shāfi'ī. In the battle of Badr he was the standard-bearer of Banī Hāshim fighting with the pagan army of Mecca. He also ransomed his freedom, then accepted Islam and was a very good Muslim.

3. Known as Abu'l-'Āṣ bin Ar-Rabī' bin 'Abdul 'Uzzā bin 'Abd Shams bin 'Abd Manāf; his real name, some say, was Laqīṭ, while others hold it was Yāsir. He married Zainab, the Prophet's daughter, when both of them were pagans. He was a noble and honest man so much so that the people called him "the honest one" and entrusted their belongings to his

[*Contd.*

(4) Abu'l-'Āṣ bin Naufal bin 'Abd Shams.

(5) Abū Raishah bin 'Amr (an ally from Banī 'Abd Shams Confederate).

(6) 'Amr bin al-Azraq (also an ally from Banī 'Abd Shams Confederate).

(7) 'Aqabah bin 'Abd al-Ḥārith bin al-Ḥaḍramī (another Confederate).

(8) Khālid bin Osaid bin Abī al-'Aiṣ,[1]

(9) Abu'l-'Arīḍ Yassār (the freedman of al-'Āṣ bin Omayya).

(*d*) Of Banī Naufal bin 'Abd Manāf, four men:

(1) 'Adī bin al-Khyyār bin 'Adī bin Naufal.

(2) 'Othmān bin 'Abd Shams, the cousin of Ghazwān bin Jābir and a Banī Naufal confederate from Banī Māzin bin Manṣūr.

(3) Abū Thaur (a confederate)

(4) Nabhan (a freedman of Banī Naufal).

(*e*) Of Banī 'Abd ad-Dār bin Qusayy, three men:

(1) Abū 'Azīz bin 'Omair bin Hāshim (Muṣ'ab bin 'Omair's brother).

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care. He used to go on trade on behalf of the rich Quraysh on the basis of partnership and for this purpose undertook journeys to Syria. Once when returning home from Syria after doing good business, some Companions of the Prophet wanted to capture all his belongings as enemy property but his wife (the Prophet's daughter) took him under her protection and he was saved. Some Companions, however, went out to meet him and said to him: 'If you accept Islam you may seize for yourself all the goods of the pagans of Mecca as a booty'. To this he replied : "How bad is the counsel you give me. Should I vitiate my faith by treachery?" Then he went to Mecca with the merchandise of the Meccans and handed it over to its owners, then called out to them: "O ye the people of Mecca! have I discharged my trust?" They said, "Yes, you have." At this he declared his Islam and emigrated to Madīnah where the Prophet gave him back his wife after a fresh marriage. He died in 12 A.H.

1. Khālid bin Osaid bin Abī al-'Aiṣ bin Omayya bin 'Abd Shams was the brother of 'Atāb bin Osaid. The Prophet appointed him governor of Mecca after it was conquered. His brother 'Atāb was dispatched at the head of a punitory expedition against the renegades.

(2) Al-Aswād bin 'Āmir (a confederate of Banī 'Abd ad-Dār).
(3) 'Aqīl (a man from Yemen and also an ally).

(*f*) Of Banī Asad bin 'Abdul 'Uzzā, four men:
(1) As-Sā'ib bin Abī Jaish bin al-Muṭṭalib bin Asad.
(2) Al-Ḥuwairith bin 'Abbād bin 'Othmān bin Asad.
(3) Sālim bin Shimākh (an ally of Banī Asad).
(4) 'Abdullah bin Ḥamīd bin Zuhair bin al-Ḥārith.

(*g*) Of Banī Makhzūm bin Yaqẓa, ten men:
(1) Khālid bin Hishām bin al-Mughīra.
(2) Omayya bin Abī Hudhaifa bin al-Mughīra.
(3) 'Othmān bin 'Abdullah bin al-Mughīra.
(4) Abu'l-Mundhir bin Abī Rifā'h.
(5) Abū 'Aṭā' 'Abdullah bin Abī Sā'ib.
(6) Al-Muṭṭalib bin Ḥanṭab bin al-Ḥārith.
(7) Khālid bin al-A'lam (an ally). He was the first to run away from the battle although he composed the famous couplet, often cited as the best expression of steadfastness and perseverance: "Blood from our wounds does not fall at our heels; it is rather on our toes that our blood drips."
(8) Al-Walīd bin al-Walīd bin al-Mughīra (Khālid bin Walīd's brother).
(9) Ṣaifī bin Abī Rafā'h bin 'Ābid.
(10) Qais bin As-Sā'ib.

(*h*) Of Banī Sahm bin 'Amr bin Haṣīṣ, five men:
(1) Abū Radā' bin Ḍabīra bin Sa'īd bin Sa'ad bin Sahm.
(2) Wafra bin Qais bin 'Adī bin Hudhāfa bin Sa'ad bin Sahm.
(3) Ḥanzala bin Qabīṣa bin Hudhāfa bin Sa'ad bin Sahm.
(4) Al-Ḥajjāj bin Qais bin 'Adī bin Sa'ad bin Sahm.

(5) Aman (named Aslam), the freedman of Nabīya al-Ḥajjāj.

(i) Of Bani Jumḥa bin 'Amr bin Haṣīṣ, eleven men :

(1) 'Abdullah bīn Ubba'ī bin Khalaf bin Wahb.

(2) Abū Izzah ('Amr bin 'Abd bin 'Othmān bin Wahb).

(3) Al-Fākiha (Omayya bin Khalaf's freedman).

(4) Wahb bin 'Omair.

(5) Rabī'ah bin Darrāj bin al-'Anbas bin Ahbāh bin Wahb.

(6) 'Amr bin Ubba'ī bin Khalaf.

(7) Abū Rahm bin 'Abdullah (a Banī Jumḥa ally).

(8) An unknown man mentioned by Ibn Isḥāq who was also an ally of Banī Jumḥa.

(9) Nasṭās (Omayya bin Khalaf's freedman).

(10) Another freedman of Omayya bin Khalaf whose identity could not be established.

(11) Abū Rāfe' (Omayya bin Khalaf's bondsman).

(j) Of Banī 'Āmir bin Lu'ayy, five men:

(1) Suhail bin 'Amr.[1] He was captured by Mālik bin al-Dakhsham.

(2) 'Abd bin Zam'a bin Qais.

(3) 'Abdur Reḥmān bin Manshau' bin Waqdān.

(4) Ḥabīb bin Jābīr.

(5) As-Sā'ib bin Mālik.

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1. Suhail bin 'Amr bin 'Abd Shams bin 'Abd Wud al-'Āmiri al-Quraishi was a prominent Companion and the spokesman of the Quraysh. He embraced Islam after the conquest of Mecca. He was one of the outstanding chiefs of the Quraysh before Islam. He represented the Quraysh at the ratification of the treaty of Ḥudaibīya. The day Mecca fell the Prophet held the doorpost of Ka'aba and asked the Quraysh: "What do you think ?" (What shall I do to you)." At this Suhail said: "We think well and hope (for the) better. You are a noble brother, and the son of a noble father and you have the power." At this the Prophet said: "I say to you what my brother (Prophet) Joseph said before: 'There is no blame upon you today'." He fought along with the Muslim armies in Syria where he died of plague at 'Amwās.

(*k*) Of Banī al-Ḥārith bin Fihr, four men :

(1) Aṭ-Ṭufail bin Abī Qanī'.

(2) 'Utba bin 'Amr bin Jaḥdam.

(3) Shāfī' (a man from Yemen), who was an ally of Banī Al-Ḥārith.

(4) Shafī' (also from Yemen) an ally of Banī al-Ḥārith.

The Muslims Who Fought in the Battle of Badr

Three hundred and seventeen Muslims participated in the battle of Badr, 83, Muhājirīn, and two hundred and thirty one Anṣār, 170 from al-Khazraj and 61 from Aus. The names of the Muslims who fought at Badr are given below under their respective tribes :

From Muhājirīn

(*a*) Of Banī Hāshim bin 'Abd Manāf, eight men :

(1) The Holy Prophet Muḥammad (peace be upon him) bin 'Abdullah bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf.

(2) Ḥamza bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf.

(3) 'Alī bin Abī Ṭālib bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf.

(4) Zaid bin Ḥāritha bin Shurjīl al-Kalbī, the freedman of the Prophet.

(5) Ansa, the Abyssinian. He was the Prophet's freedman.

(6) Abū Kabisha al-Fārsī (another freedman of the Prophet).

(7) Kanāz bin Ḥaṣṣin bin Yarbou' (an ally of Banī Hāshim). From Qais 'Ailān. His surname was Abū Murthid.

(8) His son Murthid bin Abī Murthid (also an ally of Banī Hāshim).

(*b*) Of Banī Al-Muṭṭalib bin 'Abd Manāf, four men:

(1) 'Obaida bin al-Ḥārith bin al-Muṭṭalib (He was killed in the battle).

(2) Aṭ-Ṭufail bin al-Ḥārith bin al-Muṭṭalib.
(3) Al-Ḥaṣṣīn bin al-Ḥārith bin al-Muṭṭalib.
(4) Misṭaḥ; his name was 'Auf bin Athātha bin 'Abādbin al-Muṭṭalib.

(c) Of Banī Omayya bin 'Abd Shams bin 'Abd Manāf, sixteen men :

(1) 'Othmān bin 'Affān, he stayed behind in Madīnah, for, his wife Ruqqayya, the Prophet's daughter was ill. The Prophet, however, gave him an equal share of the booty like the others.
(2) Abū Ḥudhaifa bin 'Utbah bin Rabī'ah bin 'Abd Shams bin 'Abd Manāf.
(3) Sālim[1], the freedman of Abū Ḥudhaifa bin 'Utbah bin Rabī'a.
(4) 'Abdullah bin Jaḥsh (an ally of Banī Omayya bin 'Abd Shams).
(5) Okkāsha bin Muḥṣin (also an ally).
(6) Shujā' bin Wahb bin Rabī'a (also an ally).

1. Sālim bin Ma'aqal, Abū Ḥudhaifa's freedman, was one of the most prominent Companions and among the first to believe. He was a bondsman to an Anṣārī woman, Fāṭimāh, the daughter of Ya'ār who set him free after which the famous Companion Abū Ḥudhaifa took him under his protection and adopted him as the Prophet adopted Zaid bin Ḥāritha. Later on gave his brother al-Walīd bin 'Utbah's daughter, Fāṭimah, to him in marriage. Abū Ḥudhaifa called Sālim his son till the Muslims were finally forbidden by God to refer others' sons as theirs. Sālim is ranked very high among the galaxy of the Companions. He led the Muhājirīn including Abū Bakr and 'Omar in their prayers in the mosque of Qubā. Emigrated to Madīnah with 'Omar bin al-Khaṭṭāb who was a great admirer of his and held him in high esteem, so that when he was wounded and was seriously thinking about his successor to the Caliphate he remembered him and said: "If Sālim were alive I would not have appointed a council (i.e., I would have nominated him as my successor)." This clearly shows the high position occupied by Sālim among the Companions. He was well versed in Qur'ān. The Prophet advised the Muslims to learn Qur'ān from four men: Ibn Umm 'Abd; Ubayye bin Ka'ab; Sālim, the freedman of Abū Ḥudhaifa: and Mu'ādh bin Jabal. He fought in the battle of Badr and was killed along with his friend, Abū Ḥudhaifa, in the battle of Yamama in 12 A.H.

(7) 'Oqaba bin Wahb bin Rabī'a (also an ally).
(8) Yazīd bin Ruqaish (an ally).
(9) Abū Sinnān Muḥṣin bin Ḥārithān bin Qais (an ally).
(10) Sinnān bin Abī Sinnān (an ally).
(11) Muḥaraz bin Naḍala bin 'Abdullah (an ally).
(12) Rabī'a bin Aktham bin Sakhbara (an ally).
(13) Thaqīf bin 'Amr (an ally).
(14) Mālik bin 'Amr (an ally).
(15) Mudlij bin 'Amr (an ally).
(16) Abū Mukhshī (an ally).

(*d*) Of Banī Naufal bin 'Abd Manāf, two men :
(1) 'Utbah bin Ghazwān (an ally).
(2) Khubbāb, 'Utbah bin Ghazwān's freedman (and an ally).

(*e*) Of Banī Asad bin 'Abdul 'Uzzā, three men:
(1) Az-Zubair bin al-'Awām bin Khuwailid bin Asad.
(2) Ḥāṭib bin Abī Balta' al-Yemānī.[1]
(3) Sa'ad al-Kalbī (Ḥāṭib bin Abī Balta''s freedman and an ally).

(*f*) Of Banī 'Abd-ud-Dār bin Quṣaī, two men:
(1) Muṣ'ab bin 'Omair bin Hāshim bin 'Abd Manāf bin 'Abd Dār.
(2) Suwaiṭ bin Sa'ad bin Ḥarīmalah.

(*g*) Of Banī Zahra bin Kilāb, eight men:
(1) 'Abdur Reḥmān bin 'Auf.
(2) Sa'ad bin Abī Waqāṣ.
(3) 'Omar bin Abī Waqāṣ.

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1. His real name was Zaid bin al-Khaṭṭāb bin Nufail and he was the elder brother of 'Omar bin al-Khaṭṭāb. He preceded 'Omar in embracing Islam, fought at Badr and in all the other battles. He was killed in the battle of Al-Yamāma in which he was the standard-bearer of the Muslims. 'Omar was very much grieved at his death and said: "He has gained precedence over me in the two good things: preceded me in Islam and in martyrdom." Only one tradition has been on his authority transmitted to us.

(4) Al-Miqdād bin 'Amr bin Tha'laba (an ally).
(5) 'Abdullah bin Mas'ūd bin al-Ḥārith al-Hadhlī (an ally).
(6) Mas'ūd bin Rabī'a bin 'Amr bin Sa'ad (an ally).
(7) Dhu-Shimālain bin 'Amr bin Naḍla al-Khuzā'ī (an ally).
(8) Khabbāb bin al-Aratt al-Tamīmī (an ally).

(*h*) Of Banī Taym bin Murrah, five men:

(1) Abū Bakr Aṣ-Ṣiddīq (Real name: 'Atīq bin 'Othmān bin 'Āmir bin 'Amr bin Ka'ab bin Sa'ad bin Taym).
(2) Bilāl bin Rabāḥ (the freedman of Abū Bakr Ṣiddīq).
(3) 'Āmir bin Fahīra (another freedman of Abū Bakr Ṣiddīq).
(4) Ṣuhaib bin Sinān (freedman of 'Abdullah bin 'Amr bin Jad'an al-Taimī).
(5) Ṭalḥa bin 'Obaidullah bin 'Othmān bin 'Amr bin Ka'ab bin Sa'ad bin Taym. He was in Syria when the battle took place. Still the Prophet gave him his share of the booty like other warriors.

(*i*) Of Banī Makhzūm, five men:

(1) Abū Salama bin 'Abdul Asad (real name 'Abdullah bin 'Abdul Asad).
(2) Shammās bin 'Othmān bin Ash-Sharīd.
(3) Al-Arqam bin Abī al-Arqam (real name 'Abd Manāf bin Asad).
(4) 'Ammār binYasir.
(5) Mu'attib bin 'Auf bin 'Āmir al-Khuzā'ī (an ally).

(*j*) Of Banī 'Adī bin Ka'ab (the family of 'Omar bin al-Khaṭṭāb). Fourteen men:

(1) 'Omar bin al-Khaṭṭāb bin Nufail bin 'Abdul 'Uzzā.
(2) Mihja' al-'Akkī (the freedman of 'Omar bin al-Khaṭṭāb).

(3) 'Amr bin Surāqa bin al-Mu'tamar.
(4) 'Abdullah bin Surāqa.
(5) Wāqid bin 'Abdullah bin 'Abd Manāf al-Yerbou'ī (an ally).
(6) Khaulī bin Abī Khaulī (an ally).
(7) Mālik bin Abī Khaulī (an ally).
(8) 'Āmir bin Rabī'a al-Wā'il (an ally).
(9) 'Āmir bin al-Bakīr bin 'Abd Yālīl (an ally).
(10) 'Āqil bin al-Bakīr.
(11) Khālid bin al-Bakīr.
(12) Ayās bin al-Bakīr.
(13) Zaid bin al-Khaṭṭāb ('Omar bin al-Khaṭṭāb's son).
(14) Sa'īd bin Zaid bin 'Amr bin Nufail. He was in Syria when the battle took place, but the Prophet gave him his share of the booty.

(*k*) Of Banī Jumaḥ bin 'Amr bin Haṣīṣ bin Ka'ab, five men:

(1) 'Othmān bin Maẓ'ūn.
(2) As-Sā'ib bin 'Othmān bin Maẓ'ūn.
(3) Quddāma bin Maẓ'ūn.
(4) 'Abdullah bin Maẓ'ūn.
(5) Ma'mar bin al-Ḥārith bin Ma'mar.

(*l*) Of Banī Sahm bin 'Amr Haṣīṣ:

(1) One man whose name has not been mentioned by Ibn Isḥāq.

(*m*) Of Banī 'Āmir bin Lu'ayy, seven men:

(1) Abū Sabra bin Abī Rahm bin 'Abdul 'Uzzā.
(2) 'Abdullah bin Makhrama bin 'Abdul 'Uzzā.
(3) 'Abdullah bin Suhail bin 'Amr.
(4) 'Omair bin 'Auf (the freedman of Suhail bin 'Amr).
(5) Sa'ad bin Khaula (an ally).
(6) Wahb bin Sa'ad bin Abī Sarḥ.
(7) Ḥāṭib bin 'Amr.

(*n*) Of Banī al-Ḥārith bin Fihr, six men:

(1) 'Āmir bin 'Abdullah bin al-Jarrāḥ (He is better known by his surname Abū 'Obaida ibn al-Jarrāḥ).
(2) 'Amr bin al-Ḥārith bin Zuhair.
(3) Suhail bin Wahb bin Rabī'a.
(4) Ṣafwān bin Wahb bin Rabī'a.
(5) 'Amr bin Abī Sarḥ bin Rabī'a.
(6) 'Ayyāḍ bin Zuhair.

This is the complete list of the Muhājirīn who participated in the battle of Badr. Of them three—'Othmān bin 'Affān, Ṭalḥa bin 'Obaidullah and Sa'īd bin Zaid bin 'Amr bin Nufail—did not actually take part in the battle but received their respective shares of booty like the other Companions.

The Anṣār who fought at Badr

(*a*) Of Banī 'Abd al-Ash'hal (a branch of Aus), fifteen men fought at the battle of Badr. They were:

(1) Sa'ad bin Mu'ādh.
(2) Al-Ḥārith bin Aus bin Mu'ādh.
(3) Al-Ḥārith bin Uns bin Rāfe'.
(4) Sa'ad bin Zaid bin Mālik.
(5) Salama bin Salāma bin Waqash.
(6) 'Ubbād bin Bishr bin Waqash.
(7) Salama bin Thābit bin Waqash.
(8) Rāfe' bin Yazīd bin Kurz.
(9) Al-Ḥārith bin Khazama bin 'Adī.
(10) Muḥammad bin Muslima.[1]
(11) Salama bin Aslam bin Ḥārith (their ally from Banī al-Ḥārith).
(12) Abul Haitham bin al-Taihān.
(13) 'Obaid bin al-Taihan.
(14) 'Amr bin Mu'ādh bin an-Nau'mān.
(15) 'Abdullah bin Sahl.

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1. For his life account, refer to our book *Ghazwat Oḥod.*

(*b*) Of Banī Ẓafar (a branch of Aus), two men:

(1) Qatāda bin an-Nau'mān bin Zaid.[1]

(2) 'Obaid bin Aus bin Mālik.

(*c*) Of Banī 'Abd bin Razāḥ (a branch of Aus), three men:

(1) Naṣr bin al-Ḥārith bin 'Abd.

(2) Mu'tab bin 'Abd.

(3) 'Abdullah bin Ṭāriq al-Balīvī (an ally).

(*d*) Of Banī Ḥāritha bin al-Ḥārith (a branch of Aus), three men:

(1) Mas'ūd bin Sa'ad bin 'Āmir.

(2) Abū 'Anbas bin Jabr.

(3) Hānī bin Niyār al-Balīvī (an ally).

(*e*) Of Banī 'Amr bin 'Auf (a branch of Aus), six men:

(1) 'Āsim bin Thābit bin Qais.

(2) Qais Abul Aqlaḥ bin 'Iṣama.

(3) Mu'attib bin Qushair.

(4) Abū Malail bin al-Az'ar.

(5) 'Amr bin Mu'bid al-Az'ar.

(6) Sahl bin Ḥanīf.[2]

(*f*) Of Banī Omayya bin Zaid (a branch of Aus), nine men:

(1) Mubashshir bin 'Abdul Mundhir bin Zanbar.

(2) Rafā' bin 'Abd al-Mundhir bin Zanbar.

(3) Sa'ad bin 'Obaid bin an-Nau'mān.

(4) 'Owaim bin Sā'idah.

(5) Rāfih bin Anjadāh.

(6) 'Obaid bin Abī 'Obaid.

(7) Tha'laba bin Ḥāṭib.

(8) Al-Ḥārith bin Ḥāṭib. He was sent back by the Prophet when marching out for the battle-field but was given a share of the booty.

(9) Abū Lubābah.

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1. For his life account, refer to our book *Ghazwat Oḥod.*
2. *Ibid.*

(*g*) Of Banī 'Obaid bin Zaid (another branch of Aus), seven men:

(1) Unais bin Qatāda bin Rabī'a.
(2) Ma'n bin 'Adī bin al-Jadd al-Balīvī (an ally).
(3) 'Abdullah bin Salama al-'Ajlānī (an ally).
(4) Zaid bin Aslam bin Tha'laba al-'Ajlānī (an ally).
(5) Rab'ī bin Rāfih bin Zaid al-'Ajlānī (an ally).
(6) 'Āṣim bin 'Adī bin al-Jadd al-'Ajlānī (an ally. He had accompanied the Muslim army but was sent back to Madīnah by the Prophet. He also received an equal share of the booty and he is, as such, ranked among those who fought at Badr).
(7) Thābit bin Aqwām bin Tha'laba al-'Ajlānī (an ally).

(*h*) Of Banī Tha'laba bin 'Omar bin 'Auf (a branch of Aus), seven men:

(1) 'Abdullah bin Jubair bin an-Nau'mān.
(2) 'Āṣim bin Qais bin Thābit.
(3) Abū Ḍīyaḥ bin Thābit bin an-Nau'mān.
(4) Abū Ḥanna (also called) Abū Ḥabbah bin Thābit bin an-Nau'mān.
(5) Sālim bin 'Omair bin Thābit.
(6) Al-Ḥārith bin an-Nau'mān bin Omayya.
(7) Khawāt bin Jubair bin an-Nau'mān.

(*i*) Of Banī Jaḥji bin Kulfa bin 'Auf (a branch of Aus), two men:

(1) Mundhir bin Muḥammad bin 'Oqaba.
(2) Abū 'Aqīl bin 'Abdullah bin Tha'laba who hailed from Banī Anīf (and an ally).

(*j*) Of Banī Ghanam bin as-Salam (a branch of Aus) five men:

(1) Sa'ad bin Khaithama.
(2) Mundhir bin Quddāma bin Arafaja.
(3) Mālik bin Quddāma bin Arafaja.
(4) Al-Ḥārith bin Arafaja.
(5) Tamīm (their freedman).

(*k*) Of Banī Mu'āwiya bin Mālik bin 'Auf (another branch of Aus), three men:

(1) Jabar bin 'Atīq bin al-Ḥārith.

(2) Mālik bin Numaila (their ally from Madīnah).

(3) An-Nau'mān bin 'Aṣr (an ally from the tribe Balī).

These Anṣār, sixty-one in all, belonged to the tribe of Aus.

The Fighting Men of the Khazraj who fought at Badr.

(*a*) Of Banī Imra' el-Qais bin Mālik, four men:

(1) Khārija bin Zaid.

(2) Sa'ad bin ar-Rabī'a.

(3) 'Abdullah bin Rawāḥa.

(4) Khallād bin Suwaid bin Tha'laba.

(*b*) Of Banī Zaid bin Mālik, two men:

(1) Bashīr bin Sa'ad bin Tha'laba.

(2) Sam'āk bin Sa'ad bin Tha'laba.

(*c*) Of Banī 'Adī bin Ka'ab bin al-Khazraj, three men:

(1) Sabī' bin Qais bin Eishah.

(2) 'Obbād bin Qais bin Eishah.

(3) 'Abdullah bin 'Abs.

(*d*) Of Banī Aḥmar bin Ḥāritha bin Tha'laba, one man:

(1) Yazīd bin al-Ḥārith bin Qais.

(*e*) Of Banī Juasham bin al-Ḥārith bin al-Khazraj, four men:

(1) Khubaib bin Isāf bin 'Utbah.

(2) 'Abdullah bin Zaid bin Tha'laba.

(3) Ḥuraith bin Zaid bin Tha'laba.

(4) Sufyān bin Bashr.

(*f*) Of Banī Jīdāra bin 'Auf bin al-Ḥārith, four men:

(1) Tamīm bin Ya'ār bin Qais.

(2) 'Abdullah bin 'Omair.

(3) Zaid bin al-Muzayyin bin Qais.

(4) 'Abdullah bin 'Urfaṭa bin 'Adī.

(*g*) Of Banī al-Abjar (Banu Khadra), one man:

(1) 'Abdullah bin Rabī'a bin Qais.

(*h*) Of Banī 'Auf bin al-Khazraj (who were in turn hailed from Banī 'Obaid), two men:

(1) 'Abdullah bin 'Abdullah bin Ubbayy bin Salūl.[1]
(2) Aus bin Khaulī bin 'Abdullah bin al-Ḥārith.

(*i*) Of Banī Jaza' bin 'Adī bin Mālik, six men:

(1) Zaid bin Wadī'a bin 'Amr (their ally from Ghaṭfān).
(2) 'Āmir bin Salama bin 'Āmir (their ally from Yemen).
(3) Abū Ḥumaiḍa, Ma'bad bin 'Abbād, also known as Ibn 'Obbada bin Qushair.
(4) 'Āmir bin al-Bukīr (their ally).
(5) 'Oqaba bin Wahb bin Kaldah (their ally from Ghaṭfān).
(6) Rafā'h bin 'Amr bin Zaid (their ally).

(*j*) Of Banī Sālim bin 'Auf, one man:

(1) Naufal bin 'Abdullah bin Naḍala.

(*k*) Of Banī Aṣram bin Fihr bin Tha'laba, two men:

(1) 'Obbada bin Aṣ-Ṣāmit.
(2) Aus bin Aṣ-Ṣāmit.

(*l*) Of Banī Da'ad bin Fihr bin Tha'laba, one man:

(1) An-Nau'mān bin Mālik bin Tha'laba.

(*m*) Of Banī Laudhān bin Sālim, ten men:

(1) Thābit bin Hazāl.
(2) Mālik bin Al-Dakhsham bin Murḍakha. (He hailed from Banī Murḍakha).
(3) Rabī'a bin Ayyās bin 'Amr bin Ghanam.
(4) Warqah bin Ayyās.

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1. 'Abdullah bin 'Abdullah bin Ubbayy bin Salūl al-Khazrajī al-Anṣārī was one of choicest Muslim youths, a prominent Companion who fought at all the battles of Islam with the Prophet. He asked the Prophet to permit him to kill his father 'Abdullah bin Ubbayy bin Salūl who was the arch-hypocrite and whose hypocrisy was established beyond doubt. But the Prophet did not allow him to do so but rather advised him to treat him well. He was killed in the battle of Al-Yamāma in 12 A.H.

(5) 'Amr bin Ayyās (their ally from Yemen).
(6) Al-Mijdhar bin Zayād al-Balīvī (their ally).
(7) 'Obbada bin al-Khashkhāsh bin 'Amr.
(8) Naḥāb (also known as Baḥāth) bin Tha'laba bin Ḥuzma.
(9) 'Abdullah bin Tha'laba bin Ḥuzma.
(10) 'Utaba bin Rabī'a bin Khālid bin Mu'āwiya (their ally).

(*n*) Of Banī Sā'idah bin Ka'ab bin al-Khazraj, two men:
(1) Abū Dujana (Sammāk bin Aus bin Kharsha).
(2) Al-Mundhir bin 'Amr bin Khunais, also known as al-Mundhir bin 'Amr bin Khanbash.

(*o*) Of Banī al-Badī bin 'Āmir bin 'Auf, two men:
(1) Abū Usaid bin Rabī'a bin al-Badī.
(2) Mālik bin Mas'ūd bin al-Badī.

(*p*) Of Banī Ṭarīf bin al-Khazraj, six men:
(1) 'Abd Rabba bin Ḥaq bin Aus.
(2) Ka'ab bin Ḥimmār (also known as Bin Jammāz bin Tha'laba al-Ghabashānī al-Juhanī).
(3) Ḍamara bin 'Amr (also called Ibn Bashr al-Juhanī). He was their ally.
(4) Ziād bin 'Amr (also called Ibn Bashr) al-Juhanī (an ally).
(5) Basbas bin 'Amr al-Juhanī (an ally).
(6) 'Abdullah bin 'Āmir al-Balīvī (an ally).

(*q*) Of Banī Jashm bin al-Khazraj, twelve men:
(1) Khirāsh bin al-Ṣimma bin 'Amr.
(2) Al-Ḥubbāb bin al-Mundhir.
(3) 'Omair bin al-Ḥammām.
(4) Tamīm (freedman of Kharrāsh bin Aṣ-Ṣimma).
(5) 'Abdullah bin 'Amr bin Ḥarām.
(6) Mu'ādh bin 'Amr bin al-Jamūḥ.
(7) Khallād bin 'Amr bin al-Jamūḥ.
(8) 'Uqabah bin 'Āmir bin Nā'bī.[1]

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1. For an account of his life, see our book, *Ghazwat Oḥod.*

(9) Ḥabīb bin Aswad (their freedman).
(10) Thābit bin Tha'laba bin Zaid.
(11) Mu'awwidh bin 'Amr bin al-Jamūḥ.
(12) 'Omair bin al-Ḥārith bin Tha'laba.

(*r*) Of Banī 'Ubaid bin 'Adī bin Ghanam bin Ka'ab, nine men:

(1) Bishr bin al-Barā' bin Ma'rūr bin Ṣakhar.
(2) Aṭ-Ṭufail bin Mālik bin Khunsā'.
(3) Sinnān bin Ṣaifī bin Khunsā'.
(4) 'Abdullah bin al-Jadd bin Qais bin Ṣakhar bin Khunsā'.
(5) 'Utbah bin 'Abdullah bin Ṣakhar bin Khunsā'.
(6) Khāraja bin Ḥumair al-Ashja'ī (their ally).
(7) 'Abdullah bin Ḥumair (their ally).
(8) Aṭ-Ṭufail bin an-Nau'mān bin Khunsā'.
(9) [The author has given the names of the eight Companions although the number of the participants in the battle according to him was nine.—Translator]

(*s*) Of Banī Khunās bin Sinān bin 'Ubaid, seven men:

(1) Yazīd bin al-Mundhir bin Sarḥ bin Khunās.
(2) Ma'qil bin al-Mundhir bin Khunās.
(3) 'Abdullah bin an-Nau'mān bin Baldama.
(4) Aḍ-Ḍaḥāk bin Ḥāritha bin Zaid.
(5) Sawād bin Zuraiq bin Tha'laba.
(6) Ma'bad bin Qais bin Ṣakhar bin Ḥarām.
(7) 'Abdullah bin Qais bin Ṣakhar bin Ḥarām.

(*t*) Of Banī An-Nau'mān bin 'Ubaid, four men:

(1) 'Abdullah bin 'Abd Manāf bin an-Nau'mān.
(2) Jābir bin 'Abdullah bin Rī'āb bin an-Nau'mān.
(3) Khalīda bin Qais bin an-Nau'mān.
(4) An-Nau'mān bin Sinān (their freedman).

(*u*) Of Banī Sawād bin Ghanam bin Ka'ab bin Salama, four men:

(1) Yazīd bin Ḥadīda.

(2) Sulaim bin 'Amr bin Ḥadīda.

(3) Qaṭaba bin 'Amr bin Ḥadīda.

(4) 'Antara (freedman of Sulaim bin 'Amr).

(*v*) Of Banī 'Adī bin Nābī bin 'Amr bin Sawād bin Ghanam, six men:

(1) 'Abs bin 'Āmir bin 'Adī.

(2) Tha'laba bin Ghanama bin 'Adī.

(3) Sahl bin Qais bin Abī Ka'ab.

(4) 'Amr bin Ṭalq bin Zaid bin Omayya.

(5) Mu'ādh bin Jabbal bin 'Amr bin Aus.

(6) [The sixth name has not been given by the author.—Translator]

(*w*) Of Banī Zuraiq bin 'Āmir bin Zuraiq, seven men:

(1) Qais bin Muḥṣin bin Khālid.

(2) Abū Khālid (Al-Ḥārith bin Qais bin Khālid).

(3) Jubair bin Ayas bin Khālid.

(4) Abū 'Ubadah (Sa'ad bin 'Othmān bin Khulda).

(5) Dhakwān bin 'Abd Qais bin Khulda.

(6) 'Uqabah bin 'Othmān bin Khulda.

(7) Mas'ūd bin Khulda bin 'Āmir.

(*x*) Of Banī Khālid bin 'Āmir bin Zuraiq, one man:

(1) 'Ubbād bin Qais bin 'Āmir bin Khālid.

(*y*) Of Banī Khulda bin 'Āmir bin Zuraiq, five men:

(1) As'ad bin Yazīd bin al-Fākiha.

(2) Al-Fākiha bin Bishr bin al-Fākiha.

(3) Mu'ādh bin Mā'is bin Qais.

(4) 'Ā'idh bin Mā'is bin Qais.

(5) Mas'ūd bin Sa'ad bin Qais.

(*z*) Of Banī al-'Ajlān bin 'Amr bin 'Āmir bin Zuraiq, six men:

(1) Rafā'h bin Rafī'h bin al-'Ajlān.

(2) Khallād bin Rafī'h bin Mālik.

(3) 'Obaid bin Zaid bin 'Āmir.

(4) 'Obaid bin Mālik bin 'Amr.

(5) Malail bin Wabrah bin Khālid.
(6) 'Aṣmah bin al-Ḥaṣṣīn bin Wabrah.

(*za*) Of Banī Biyāḍah bin 'Āmir bin Zuraiq, six men:

(1) Ziād bin Labīd bin 'Āmir.
(2) Farwa bin 'Āmr bin Wadhafa.
(3) Khālid bin Qais bin Mālik.
(4) Rujaila bin Tha'laba bin Khālid.
(5) 'Aṭṭīyya bin Nuwaira bin 'Āmir.
(6) Khalīfa bin 'Adī bin 'Amr (also called 'Alīfah).

(*zb*) Of Banī Ḥabīb bin 'Abd Ḥāritha, two men:

(1) Rāfih bin al-Ma'lī bin Laudhān.
(2) Hilāl bin al-Ma'lī bin Laudhān.

(*zc*) and of Banī An-Najjār (=Taim-Ullah bin Tha'laba bin 'Amr bin al-Khazraj), fifty-three men:

(1) Khālid bin Zaid bin Kulaib.
(2) Thābit bin Khālid bin An-Nau'mān.
(3) 'Ammāra bin Ḥazm bin Zaid.
(4) Surāqah bin Ka'ab bin 'Abdul 'Uzzā.
(5) Ḥāritha bin an-Nau'mān bin Zaid.
(6) Sulaim bin Qais bin Fahd.
(7) Suhail bin Rāfi'h bin Abī 'Amr.
(8) 'Adī bin Az-Zaghbā' (their ally from Juhainia).
(9) Mas'ūd bin Aus bin Zaid.
(10) Abū Khudhaima bin Aus bin Zaid.
(11) Rāfi'h bin al-Ḥārith bin Sawād.
(12) 'Auf bin al-Ḥārith bin Rafā'ah.
(13) Mu'awwidh bin al-Ḥārith bin Rafā'ah.
(14) Mu'ādh bin al-Ḥārith bin Rafā'ah (He was the third of the sons of 'Afrā' who killed Abū Jahl).
(15) An-Nau'mān bin 'Amr bin Rafā'ah (also called Nu'aimān).
(16) 'Āmir bin Mukhalid bin al-Ḥārith.
(17) 'Abdullah bin Qais bin Khālid.
(18) 'Aṣīma (their ally from Ashja').
(19) Wadī'ah bin 'Amr (their ally from Juhainia).

(20) Thābit bin 'Amr bin Zaid.

(21) Tha'laba bin 'Amr bin Muḥṣin.

(22) Sahl bin 'Atīk bin 'Amr.

(23) Al-Ḥārith bin Aṣ-Ṣamma bin 'Amr[1] Ibn Isḥāq says that at Ar-Rauḥā' he had a fracture (and could not therefore fight at Badr). But the Prophet did, however, give him his share of the booty and so he is considered as one of the "Badr'-ayeen"— (the Companions of Badr).

(24) Ubbayy bin Ka'ab bin Qais.[2]

(25) Ans bin Mu'ādh bin Ans.

(26) Aus bin Thābit bin al-Mundhir.

(27) Abū Sheikh (Ubbayy bin Thābit bin al-Mundhir, the brother of Ḥassān bin Thābit.)

(28) Abū Ṭalḥa (Zaid bin Sahl bin Aswad).[3]

(29) Ḥāritha bin Surāqah bin al-Ḥārith.

(30) 'Amr bin Tha'laba bin Wahb.

(31) Salīṭ bin Qais bin 'Amr bin 'Atīk.

(32) Abū Zaid Qais bin Sakn.

(33) Abū Khāraja 'Amr bin Qais bin Mālik.

(34) Thābit bin Khunsā' bin 'Amr.

(35) 'Āmir bin Omayya bin Zaid.

(36) Muḥariz bin 'Āmir bin Mālik.

(37) Sawād bin Ghazīah bin Uhaib al-Balīvī (their ally).

(38) Al-Ḥārith bin Ẓālim bin 'Abs (Abu'l-A'our) also called Abu'l-A'our bin Al-Ḥārith bin Ẓālim.

(39) Sulaim bin Malḥān bin Khālid bin Zaid.

(40) Ḥarām bin Malḥān bin Khālid.

(41) Qais bin Abī Ṣa'ṣa'h.

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1. Al-Ḥārith bin Aṣ-Ṣamma was one of those brave men who held out to the last by the Prophet's side in the battle of Oḥod. For an account of his life, see our *Ghazwat Oḥod*.

2. For the details about his life, see our book on the "Battle of Oḥod".

3. One of the most famous heroes of Islamic wars; for an account of Abū Ṭalḥa's life, refer to our book on the "Battle of Oḥod".

(42) 'Abdullah bin Ka'ab bin 'Amr bin 'Auf.
(43) 'Oṣaimah (their ally from Banī Asad bin Khuzaima).
(44) 'Omair bin 'Āmir bin Mālik.
(45) Surāqah bin 'Amr bin 'Aṭīya.
(46) Qais bin Mukhallad bin Tha'laba.
(47) An-Nau'mān bin 'Abd 'Amr bin Mas'ūd.
(48) Aḍ-Ḍaḥāk bin 'Abd 'Amr bin Mas'ūd.
(49) Sulaim bin al-Ḥārith bin Tha'laba.
(50) Jābbir bin Suhail bin 'Abd al-Ash'hal.
(51) Sa'ad bin Suhail bin 'Abd al-Ash'hal.
(52) Ka'ab bin Zaid bin Qais.
(53) Bujair bin Abī Bujair (their ally from Ghaṭfān).

The Qur'ān on the Battle of Badr

In the Holy Qur'ān the battle of Badr has been spoken of at great length. The Qur'ān has touched upon all its important aspects. Surah 'Al-Anfāl' (The Spoils of War) that consists of seventy-five verses is all about the battle of Badr.

Ibn Isḥāq says: "When the battle of Badr ended Allah, the Great and High, revealed Surah 'Al-Anfāl' the whole of which is related to this great event."

To begin with, the Qur'ān mentions the difference of opinion that existed among the Muslims with regard to the spoils of war. Says Allah:

يسئلونك عن الانفال، قل الانفال لله و الرسول، فاتقوالله و اصلحوا ذات بينكم و اطيعوالله و رسوله ان كنتم مؤمنين [الانفال : ١]

> They ask thee (O Muḥammad) of the spoils of war. Say: The spoils of war belong to Allah and the Messenger, so keep your duty to Allah, and adjust the matter of your differences, and obey Allah and His Messenger, if ye are (true) believers. (viii: 1).

This verse conclusively settled the controversy about the distribution of the war-spoils. It referred the matter to the Prophet and enjoined the Muslims to obey his command-

ments. (In accordance with it) the Holy Prophet distributed the spoils equally among the Muslim troops.

'Obāda bin Aṣ-Ṣāmit used to say: "Surah Al-Anfāl was revealed about us—the Muslims who fought at Badr, when we differed among ourselves as to the booty captured in the battle. So Allah took the matter from our hands when it tended to corrupt our behaviour and entrusted it to the Apostle of God and (he) divided it among us equally. Therein lay the piety, duty to God, obedience to the Apostle and peace in our hearts."

In the Qur'ān there is also an allusion to the Prophet's leaving Madīnah for intercepting the Quraysh caravan, the Muslims' desire to capture it and aversion of some among them to face the Quraysh army in these words:

كما اخرجك ربك من بيتك بالحق و ان فريقا من المؤمنين لكارهون۔
يجادلونك فى الحق بعد ما تبين كانما يساقون الى الموت و هم ينظرون ۔
واذ يعدكم الله احدى الطائفتين انها لكم و تودون ان غير ذات الشوكة
تكون لكم و يريد الله ان يحق الحق بكلماته و يقطع دابر الكافرين
ليحق الحق و يبطل الباطل و لو كره المجرمون [الانفال : ٥-٨]

> Even as thy Lord caused thee (Muḥammad) to go forth from thy home with the truth, and lo! a party of the believers were averse (to it), disputing with thee of the truth after it had been made manifest, as if they were being driven to death visible. And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the truth to triumph by His words, and cut the roots of the disbelievers. (viii: 5-8)

The Qur'ān has also mentioned the prayer of the Quraysh and how before the battle Abū Jahl invoked God to destroy those who had disrupted all blood relationships. He said: "He (*i.e.*, the Holy Prophet) has, O God, severed the blood relationships and has brought us a thing we know it not. So

destroy him on the morrow!" Referring to this God says:

ان تستفتحوا فقد جاءكم الفتح ، و ان تنتهوا فهو خير لكم ، و ان تعودوا نعد و لن تغنى عنكم فئتكم شيأ و لو كثرت و ان الله مع المؤمنين [الانفال: ١٩]

> (O Quraysh!) If ye sought a judgement, now hath the judgement come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His guidance). (viii: 19)

The strange and (so far as the Muslims were concerned) the unexpected meeting of the two armies at Badr has also been mentioned in the Qur'ān. The Muslims did not intend nor did they expect an armed confrontation with the Quraysh. They had gone out to capture the Quraysh caravan when all of a sudden they found themselves faced with the full military might of the Quraysh. Says God:

اذ انتم بالعدوة الدنيا ، و هم بالعدوة القصوىٰ و الركب اسفل منكم و لو تواعدتم لاختلفتم فى الميعاد و لكن ليقضى الله امرا كان مفعولا ليهلك من هلك عن بينة و يحيى من حيى عن بينة و ان الله لسميع عليم [الانفال: ٤٢]

> Remember when you were on the nearer bank of the valley, and they were on the farther bank, and the caravan was below you. And had you been there by appointment you would surely have broken the appointment. But (it was so) that God might carry out what was to be done. In order that he who chose to perish might perish with clear proofs (before him). And he who chose to live might live with clear proofs (before him). (viii : 42)

The Qur'ān has also alluded to the critical state when the Prophet feared that his small band of the Muslims might perish, and his prayer to God for help against his enemies,

and the angels sent down by Him as a moral and spiritual encouragement to the Muslims:

اذ تستغيثون ربكم فاستجاب لكم انى ممدكم بالف من الملائكة مردفين ، و ما جعله الله الا بشرى و لتطمئن به قلوبكم و ما النصرالا من عند الله ان الله عزيز حكيم [الانفال : ٩-١٠]

> When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank. Allah appointed it only as good tidings and that your hearts thereby might be at rest. Victory cometh only by the help of God. Lo! Allah is Mighty, Wise. (viii: 9-10)

The peace and tranquillity that descended upon the Muslim army just before the battle and the resultant perseverance, calm and freedom from fear with which they faced their enemy has been described in the Qur'ān in these words:

اذ يغشيكم النعاس امنة منه و ينزل عليكم من السماء ماء ليطهركم به و يذهب عنكم رجز الشيطان و ليربط على قلوبكم و يثبت به الاقدام [الانفال : ١١]

> Remember when He covered you with a (short) nap as a calm from Himself. And He caused to be sent down upon you water from above, that He might cleanse therewith, and carry away from you the filthiness of the evil one, and that He might tighten up your hearts, And make you stand fast therewith. (viii: 11)

The slight nap which the Prophet had in his hut while praying to God in the midst of the furious battle has been referred to in these words in the Qur'ān:

اذ يريكهم الله فى منامك قليلا و لواراكهم كثيرا لفشلتم و لتنازعتم فى الامر و لكن الله سلم انه عليم بذات الصدور [الانفال : ٤٣]

> When Allah showed them unto thee (O Muḥammad) in thy dream as few in number and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men). (viii : 43)

Similarly the Qur'ān has also mentioned the Prophet's throwing pebbles at the pagans when he ordered the Muslims to counter-attack them. Says God:

و ما رميت اذ رميت ولكن الله رمى و ليبلى المؤمنين منه بلاء حسنا
ان الله سميع عليم - ذالكم و ان الله موهن كيد الكافرين
[الانفال : ١٧-١٨]

> And thou (Muḥammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower. That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers. (viii: 17-18)

Enlarging upon this verse, Ibn Isḥāq says: "Then the Messenger of God took a handful of pebbles and threw them at the Quraysh saying: 'Disfigured be the faces (of the pagans)' and ordered his Companions to attack them and they were defeated."

The Qur'ān has also depicted the mental and spiritual state of the Muslims when they faced their enemy. They enjoyed what has always been a prerequisite for an army which though small in numbers is yet capable of defeating any great and numerous enemy without being demoralised by his strength. This was a special blessing of God on the Muslims and they were never overawed by the overwhelming numbers of the Quraysh. Says Allah, the Exalted One:

و اذ يريكموهم اذ التقيتم فى اعينكم قليلا [الانفال : ٤٤]

> And when He made you (Muslims) when ye met (them) see them with your eyes as few. (viii: 44)

Furthermore, the Qur'ān reminds the Muslims how the great victory they won at the battlefield of Badr changed the whole course of their social, economic and political life and as a result thereof they emerged as the strongest single party in their country whereas before the battle their very existence was in danger. Says the Qur'ān:

و اذ كروا اذ انتم قليل مستضعفون فى الارض تخافون ان يتخطفكم
الناس فآوا كم و ايدكم بنصره و رزقكم من الطيبات لعلكم تشكرون
[الانفال : ٢٦]

And remember, when ye were few and reckoned feeble in the land, and were in fear lest enemy should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful. (viii: 26)

As an act of thanksgiving to God the Qur'ān demanded of the Muslims in general and combatants of Badr in particular to be always earnestly dutiful to their Lord and His Apostle and warned them against dissension and discord through which their power might disintegrate. Furthermore, they were advised to eschew vanity, hypocrisy, and arrogance—the traits that had routed the Meccan army—as it was the arrogance and insolence of its supreme commander, Abū Jahl, which had brought the battle on and made it suffer the most ignominious defeat that had no parallel in their whole history. Says the Qur'ān:

و اطيعو الله و رسوله و لا تنازعوا فتفشلوا و تذهب ريحكم و اصبروا ان الله مع الصابرين و لا تكونوا كالذين خرجوا من ديارهم بطرا ورئا ألناس و يصدون عن سبيل الله و الله بما يعملون محيط ـ و اذ زين لهم الشيطان اعمالهم و قال لا غالب لكم اليوم من الناس و انى جار لكم فلما تراءت الفئتان نكص على عقبيه و قال انى برى منكم انى ارى مالا ترون انى اخاف الله و الله شديد العقاب [الانفال : ٤٦-٤٨]

And obey Allah and His Messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast: Lo! Allah is with the steadfast. Be not as those who came forth from their dwellings boastfully as to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do. And when Satan made their deeds seem fair to them and said: No one from mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took to flight, saying: Lo! I am guiltless of you. Lo! I see that which you see not. Lo! fear Allah. And Allah is severe in punishment. (viii: 46-48)

Flight from the Battle-Field

In this Surah the Qur'ān has in very strong words warned the Muslims against turning their backs to their enemy in a regular fight with him and described it as an act of high treason and treachery and threatened those guilty of it with an eternal hell of fire. Thus says the Qur'ān:

يايها الذين امنوا اذ القيتم الذين كفروا زحفا فلا تولوهم الادبار ومن
يولهم يومئذ دبره الا متحرفا لقتال او متحيزا الى فئة فقد باء بغضب
من الله و ما واه جهنم و بئس المصير [الانفال: ١٥-١٦]

O ye who believe! When ye meet those who disbelieve in battle, turn not your back to them. Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end. (viii: 15-16)

The Muslims were also forbidden in this chapter to co-operate or give any help to their and their God's enemies:

فاما تثقفنهم فى الحرب فشردبهم من خلفهم لعلهم يذكرون و اما
تخافن من قوم خيانة فانبذاليهم على سواء ان الله لا يحب الخائنين، و اعدو
الهم ما استطعتم من قوة و من رباط الخيل ترهبون به عدوالله و عدوكم
و آخرين من دونهم لا تعلمونهم الله يعلمهم و ما تنفقوا من شئى فى سبيل
الله يوف اليكم و انتم لا تظلمون [الانفال: ٥٧-٥٨، ٦٠]

If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous ....Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged. (viii: 57-58, 60)

Notwithstanding the fact that during the critical situation the Holy Qur'ān called upon the Muslims to be ready and equip themselves with all the necessary armed force to face the aggressors who wanted to extirpate them, the basic fact remained unaltered that Islam stood for peace and fought only when peace was threatened or endangered. Illustrating this fundamental point, the Qur'ān says:

و ان جنحوا للسلم فاجنح لها و توكل على الله انه هوالسميع العليم
[الانفال : ٦١]

> And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower. (viii : 61)

The Muhājirīn and the Anṣār whose efforts (with the help and grace of Allah) had made this great victory possible, are praised in the Qur'ān in the words:

و الذين امنوا و هاجروا و جاهدوا فى سبيل الله و الذين آو و او
نصروا اولئك هم المؤمنون حقا لهم مغفرة و رزق كريم [الانفال : ٧٤]

> Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them—these are the believers in truth. For them is pardon and a bountiful provision. (viii: 74)

In this chapter we also find that God admonished the Holy Prophet for his treatment of the prisoners of war—for holding them to ransom instead of executing them and dealing a crushing blow to the military power of the pagans. The death of these prisoners would have been the most appropriate act under the then existing circumstances when the Quraysh were collecting all their material resources and mobilising all their military might for the destruction of the small community of the Muslims. Thus (admonishing the Prophet) God says:

ما كان لنبى ان يكون له اسرى حتى يثخن فى الارض تريدون عرض
الدنيا والله يريد الاخرة و الله عزيز حكيم - لولا كتاب من الله سبق لمسكم
فيما اخذتم عذاب عظيم [الانفال : ٦٧-٦٨]

It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise. Had it not been for an ordinance of Allah which had gone before, an awful doom would have befallen you on account of what ye took. (viii: 67-68)

Chapter VI

THE EPILOGUE

The return of the army to Madinah.
Difference of opinion on distribution of booty and the fate of the prisoners of war.
The news of victory reaches Madinah.
Mecca's reaction to the defeat.
A survey of the general situation in Madinah after the victory.
An attempt to assassinate the Holy Prophet.
The effects of the victory over the rest of Arabia.
A retrospect and the last word.

Difference of Opinion on Division of Booty

The Holy Prophet stayed at Badr with the Muslim army for three days and it was during this period that a difference of opinion arose about the division of the booty.

Those who had pursued the enemy after his defeat said: They really deserved the booty as it was they who had driven the enemy away giving their companions a free hand to capture spoils. Similarly, the personal guards of the Prophet also claimed it as their right, for they said: they could have easily captured it when there was none to prevent them from doing so save the consideration of the personal safety of the Holy Prophet. Then there were those who in fact possessed the booty and laid claim to it on the plea that they had actually gathered it.

When these differences among the Muslims grew sharp, the Holy Prophet ordered the Companions to collect the spoils and heap them before him so that he might settle their differences. Not long after this, the chapter of the Qur'ān 'Al-Anfāl' was revealed which settled the issue once for all. In the light of it the Holy Prophet distributed the booty equally among all the combatants. The chapter opens with

the words:

يسئلونك عن الانفال قل الانفال الله و الرسول فاتقوالله و اصلحوا
ذات بينكم و اطيعوا الله و رسوله ان كنتم مؤمنين [الانفال : ١]

> They ask thee (O Muḥammad) of the spoils of war. Say: The spoils of war belongs to Allah and the Messenger, so keep your duty to Allah, and adjust the matter of your differences, and obey Allah and His Messenger, if ye are (true) believers. (viii: 1)

The distribution of the booty was effected during the march[1] of the Muslim army back to Madīnah at a place near the valley of al-Ṣafrā' between al-Muḍīq and al-Nāẓiya.[1]

The Muslim Army Back in Madīnah

After a three-day stay at Badr the Holy Prophet ordered his victorious army to march back to Madīnah[2] and despatched two couriers in advance—Zaid bin Ḥāritha (from the Muhājirīn) and 'Abdullah bin Rawāḥa (from the Anṣār) to convey to the people of Madīnah the happy tidings of the great victory.

The Execution of al-Naḍar Bin al-Ḥārith

When the Prophet reached al-Ṣafrā' he ordered the execution of al-Naḍar bin al-Ḥārith bin Kaldah, the standard-bearer of the pagan army at Badr and one of the well-known war-criminals and the most inveterate enemies of Islam. And 'Alī bin Abī Ṭālib instantaneously despatched him off.

Some traditionists have reported that when the Holy Prophet heard these beautiful verses he remarked that if he had heard them before his execution he might have spared his life.

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1. Al-Ṣafrā'—the valley of al-Ṣafrā'; and al-Nāẓiya, with a *dhal* (ذ), and a light *ya'* (يا), is a spring near al-Ṣafrā'.

2. The Prophet returned to Madīnah with the Muslim army on Wednesday, the 23rd of Ramaḍān.

Ibn Hishām, however, does not hold this tradition to be genuine, for the Prophet ordered his execution after his guilt was established and he was convinced that he deserved capital punishment. Such genuine legal judgements cannot be annulled by the force of eloquence or beautiful verses, however gifted and great the poet might be.

The Execution of 'Uqbah Bin Abī Mu'īṭ

When the Muslim army reached 'Arq-az-Ẓabiya, 'Uqbah bin Abī Mu'īṭ of Banī Omayya bin 'Abd Shams bin 'Abd Manāf was executed by 'Āṣim[1] bin Thābit bin Abī al-Aflaḥ, by the orders of the Holy Prophet.

According to some narrators when the Prophet ordered the execution of 'Uqbah, he said: "Will you, O Muḥammad, kill me from among the Quraysh?" The Prophet said: "Yes, I will," and then turning to the Companions, he said: "Do you know what this man did? One day when I lay prostrate in prayers he came and putting his foot on my neck pressed it down so hard that my eyes bulged out of their sockets. On still another occasion he covered my head with the dirty bowels of a goat whilst I was saying my prayers. Fāṭima[2] removed it from me and washed my head."

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1. 'Āṣim bin Thābit bin Abī al-Aflaḥ al-Anṣārī was one of the first to believe and a very brave warrior. It has been narrated that on the night before the battle of Badr the Holy Prophet asked his Companions about the technique they followed in fighting. At this 'Āṣim bin Thābit taking a bow and some arrows said: "When the enemy is at a distance of two hundred cubits arrows are employed; when he comes near spears are used; and when he draws still nearer the fight is carried on with the swords." The Prophet approved of this technique and advised his Companions to fight in the manner described by 'Āṣim. He was killed treacherously on the day of Al-Rajī'e (Yaum ar-Rajī'e) in the Hudhail area of Hijaz in 3 A.H. The story is narrated in detail by Ibn Hishām in his *Life of the Prophet*.

2. Fāṭima az-Zahra was the youngest and the most beloved daughter of the Prophet and was born when Ka'aba was being built and the Prophet was 35 years old. She was married to 'Alī in early 2 A.H. Four years

Contd.

The War Criminals

Only al-Naḍar bin al-Ḥārith and 'Uqbah bin Abī Mu'īṭ were executed from among the prisoners captured at Badr. Both of them were inveterate enemies of Islam and the Holy Prophet and were from among those who were responsible for the battle of Badr. As such sparing their lives might have caused great trouble for the Muslims and nuisance to Islam. Their past left no doubt that if left alive they would have again done all in their power to harm Muḥammad (peace be upon him), his Companions and Islam.

Their execution was, as such, necessary, and in the interest of Islam. They were the notorious war criminals who had sparked the unwarranted and aggressive battle against Islam. But for their and other Meccan leaders' rancour and animosity towards Islam and the Muslims, this battle would have been averted. Moreover, their execution was a punishment for certain crimes of which they were guilty and it was carried out before the Holy Prophet decided on holding other prisoners to ransom for which decision he was admonished in the Qur'ān as God wanted the Muslims to execute their enemies rather than spare their lives.

The reproof came down in these words:

> It is not for any Prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took. (viii : 67-68)

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earlier the Prophet had married 'Āi'yesha. The historians unanimously hold that it is through Fāṭima alone that the posterity of the Holy Prophet continued. 'Āi'yesha says: "I never came across any one more honoured than Fāṭima after her father". 'Akrama has on the authority of Ibn 'Abbās narrated that the Holy Prophet (peace be upon him) said: "The best among the women of the world are four: Mary, 'Āsyia, Khadīja and Fāṭima." Fāṭima died on Tuesday, the third day of the month of Ramaḍān in 11 A.H.

For, being taken prisoner does not in itself in any way atone for the past crimes of a man. But these were no ordinary criminals but belonged to those headstrong Meccan chiefs (and arch-criminals) who had a dark past of heinous crimes against God and His Apostle and who had in sheer arrogance thrust this dreadful battle on their own people and the Muslims. How could such criminals be allowed to go unpunished when captured[1] at last?

The battle of Badr was the first one between the Muslims and the pagans in which the Muslims were by far outnumbered by their enemies. The weakening of this manpower of the enemy by killing or capturing a number of his fighting men was a great achievement which no amount of wealth could compensate.

There is still another aspect of the matter too. These executions contained in them an important lesson for the Muslims. 'Omar alluded to it in clear and unambiguous terms when he pleaded for the execution of the pagan prisoners of war "in order that God may know there is no love or mercy in our hearts for these pagans."

It was for these two reasons[2] in our view that God disapproved of the idea of holding these prisoners to ransom. The execution of al-Naḍar bin al-Ḥārith and 'Uqbah bin Abī Mu'īṭ was fully in accord with the injunctions of the Qur'ān and was necessary in the circumstances.

The Complimentary Deputations

When the Holy Prophet reached al-Roḥā'[3] he met some Muslim chiefs of Madīnah who had gone out to offer their felicitations on the great victory that by the grace of God he had won. Hearing their compliments Salma bin Salāma

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1. *Fiqh al-Sīrah*, p. 182.
2. *Fi Dhilāl-il-Qur'ān*, Vol. X, p. 25.
3. Al-Roḥā' is between Mecca and Madīnah and about 30 miles from Madīnah.

said: "What are you congratulating us for? By God we found there none but bald old maids (who looked) like the sacrificial beasts (that are driven to and offered in Mecca)." At this the Prophet smiled and said: "O my brother's son! They were the elite!"

'Osaid bin al-Huḍair (one of those who had gone out to al-Roḥā' to greet the Prophet) said: "O Messenger of God, praised be Allah Who has given you victory and refreshed your eyes. By God, O Messenger of God, I stayed behind and did not go out with you to Badr because I did not think a fight would take place at Badr. I thought it was just a caravan you intended to capture. But if I had thought, there would be a fight I would never have stayed behind." The Messenger of God said: "You are right."[1]

The News Reaches Madīnah

The people of Madīnah were at the time of the battle divided into three distinct groups: the Muslims, the Jews, and the Hypocrites.

Of these the last two groups, the Jews and the Hypocrites, longed for and expected the defeat of the Muslims at the hands of the pagans. They had, therefore, prior to the reception of news launched a whispering campaign to confound the Muslims. Thus they spread the rumour that the Holy Prophet had been killed in the battle and his army had been routed.

It was in this atmosphere of all sorts of rumours and disturbing reports that the Muslims of Madīnah lived in a state of suspense, mental torment and fear for the Prophet's life and the safety of their small army. With the arrival of 'Abdullah bin Rawāḥa and Zaid bin Ḥāritha,[2] the couriers

1. *Al-Bidāya wal Nihāya*, Vol. III, p. 304.

2. Zaid bin Ḥāritha bin Shurahbil al-Kalbi, the Prophet's freedman, it is said, was enslaved, when once his mother went to see her people, Banī Ma'n, who were attacked by Banī al-Qain Ibn Jasr. Zaid, a small child [*Contd.*

of the Holy Prophet, the situation in the city changed. With praise for God on their lips they entered the city loudly announcing the Muslims' victory and the crushing defeat of the pagans. They also told the people of Madīnah that the Holy Prophet and his victorious troops were coming close behind them.

On receiving this happy news the Muslims felt overjoyed. The misgivings spread by the vicious anti-Muslim propaganda of the Jews and the Hypocrites were at last proved baseless and were stilled.

Thus when Zaid bin Ḥāritha, one of the bearers of the happy tidings to Madīnah, reached Madīnah on the Prophet's dromedary Quṣwā' he met a hypocrite, who in the presence of Abī Lubābah al-Anṣārī broke in: "Verily Muḥammad has been killed and here is his dromedary, which we all know to be his. Here is also Zaid coming and is out of fear speaking of a thing which is unbelievable. He has come back defeated and beaten. And the Jews also say that Zaid has run away from the battle, defeated and crestfallen."

The anti-Muslim propaganda was so strong that many Muslims themselves were thrown in doubt as to the outcome of the battle.

'Osāmah bin Zaid[1] says: "I went to see my father, who

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then, was captured and enslaved and was later on bought by Ḥakīm bin Ḥazām in the market of 'Ukāẓ for his aunt Khadījah. When she married the Prophet she gave it to him. His father came to Mecca to ask the Prophet to give him back his child. At this, Zaid was called in and given a free choice to go if he wished with his father but he chose to live with the Prophet. This incident took place before the Hegira. Thenceforth Zaid lived with the Prophet; was among the first to believe in him and was to become one of the great military leaders as he was the first of the three commanders who led the Muslim troops at Mu'ata against the Romans. He fell a martyr in this battle.

1. 'Osāmah was the son of the Prophet's freedman Zaid bin Ḥāritha. He was born after his father had embraced Islam. Shortly before his death the Holy Prophet made 'Osāmah, a young man of 18 years then, the com- [*Contd.*

was one of the couriers of the Prophet. And when I was left alone with him I asked him: "Is the news that you have brought us, really true?" and he said: "Yea, by God, what I have told you is true."

"Thus confirming the news," 'Osāmah continues, "I went back to the hypocrite and said to him: 'You are the spreader of false reports about the Prophet and the Muslims. We will, therefore, take you to the Apostle of God when he comes in and then shall we strike off your head'." At this the hypocrite was frightened and he meekly said: "I said just what I heard others say."

The Victorious Army in Madīnah

The Jews and the hypocrites, however, persisted in their whispering campaign. But when they saw the Muslim army pouring into the streets of Madīnah with humbled prisoners (of the Quraysh) bound in chains before them, they were perplexed and were seriously alarmed.

They could not believe their eyes when they saw Suhail bin 'Amr, 'Amr bin Abī Sufyān, Al-'Abbās bin 'Abdul Muṭṭalib, Naufal bin al-Ḥārith and al-Walīd bin al-Walīd and other chiefs of Mecca with their hands bound behind and struggling on in the group of other pagan prisoners of war.

Undoubtedly the result of the battle of Badr was an event of tremendous importance. Its repercussions were felt throughout the Arabian Peninsula.

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mander of the great army which he intended to send to Syria. 'Omar bin al-Khaṭṭāb was one of the Companions included in his army. But the Holy Prophet died before this army could leave for Syria and, therefore, it remained encamped outside Madīnah till Abū Bakr was made the Caliph, ordered it to go to its place of operations fixed for it by the Prophet. Abū Bakr, however, requested and got 'Osāmah to allow 'Omar bin al-Khaṭṭāb to stay behind with him as his chief counsellor in Madīnah. 'Osāmah kept aloof during the troubled days following the assassination of 'Othmān adopting an attitude of neutrality towards the two contending parties. He died towards the later period of Mu'awiyya's rule.

The Holy Prophet Back in Madīnah

A day after the arrival of the Muslim fighters the Holy Prophet entered Madīnah surrounded by the commanders and staff-officers of his army.

He was accorded a warm and rousing reception by the people but the Jews and the hypocrites were shocked and in extreme distress. Overwhelmed with grief, anger and animosity they were stupefied and lost good sense or reason. It was useless to expect any rational behaviour or conduct from them henceforth.

The Prisoners' Affair

The prisoners were distributed by the Holy Prophet among the Muslims with explicit instructions to treat them well.

Abū 'Azīz, a prisoner of war and a brother of Muṣ'ab bin 'Omair, the standard-bearer of the Muslim army in the battle of Badr, says: "I was taken to Madīnah as a prisoner from Badr by a group of Anṣār. At breakfast or supper, they gave me bread and themselves lived on dry dates. This was so because of the instructions issued to them by the Apostle of God with regard to the prisoners. They were so particular in their observance of these instructions that if any one of them found a crumb of bread he gave it to me. (Abū 'Azīz goes on to say): At this I felt ashamed and would have liked them to have it but they would not even touch it."

The Difference of Opinion about the Prisoners' Fate

After the Prophet's arrival in Madīnah he held a high level conference with the prominent Companions to take a decision about the prisoners. This conference was, besides others, attended by Abū Bakr, 'Omar, 'Othmān,[1] 'Alī

1. 'Othmān bin 'Affān bin Abī al-'Āṣ bin Omayya bin 'Abd Shams bin 'Abd Manāf al-Omawi al-Qureshī needs no formal introduction. He was the third Caliph and married two of the Prophet's daughters, Ruqayya [*Contd.*

and 'Abdullah bin Rawāḥa.

The participants in the conference held divergent views about the treatment to be accorded to the prisoners. A group of them led by 'Omar bin al-Khaṭṭāb, was of the view that all the prisoners should be executed. The leader of the group, 'Omar, said: "O Messenger of God, they belied you and turned you out of your home-town. (Therefore) strike off their heads." 'Omar was supported by 'Abdullah bin Rawāḥa al-Anṣārī who said: "O Messenger of God, let us find out a valley containing fuel wood. (When it is found) hurl them into it and then burn them to death."

Al-'Abbās bin 'Abdul Muṭṭalib, one of the prisoners, heard this suggestion and remarked to 'Abdullah bin Rawāḥa: "You have trampled underfoot blood relationship."

The second group which was led by Abū Bakr stood for mercy and kind treatment to these prisoners. Abū Bakr said: "Messenger of God, they are your people and your family. Let them live and be kind to them (for) God might (also) be Merciful to them."

The Final Decision

When the Holy Prophet had elicited the views of the two groups he praised them both for their efforts in helping him in arriving at the right conclusion. He likened the opinion of the first group pleading for the execution of the prisoners to that of the Prophet Noah who invoked God's help to destroy

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and Umm Kalthūm; was one of the ten who received the happy tidings of paradise. Of him the Prophet is reported to have said: "Every Prophet has had a Companion and 'Othmān shall be my Companion in paradise." He could not participate in the battle of Badr as he had to attend to his ailing wife, Ruqayya, who died on the day the couriers of the Prophet arrived in Madīnah with the happy tidings of the Muslims' victory. He, however, received his due share of the booty. After 'Omar he became the third Caliph and was assassinated most cruelly in the insurrection brewed by the criminal rioters, the adverse effects whereof the Muslim world has yet not been able to overcome. He was assassinated on the 19th of Zul-Hajjah in 35 A.H. at the age of 82 years.

his people in the words:

رب لا تذر على الارض من الكافرين ديارا [نوح : ٢٥]

"My Lord! leave not one of the disbelievers in the land." (lxxi : 26)

And he likened the second group's viewpoint to that of the Prophet Jesus Christ who would (on the Day of Judgement) plead for mercy for his people before God saying:

ان تعذبهم فانهم عبادك و ان تغفرلهم فانك انت العزيز الحكيم [المائده : ١١٨]

If Thou punish them, Lo! they are Thy slaves, and if Thou forgive them, Lo! Thou, only Thou art the Mighty, the Wise. (v : 118)

The Messenger of Allah (peace be upon him) in fact pursued the middle course between two extreme views, in regard to the prisoners of Badr. He gave them the option either to court death or pay ransom. He said to them: To-day you are dependent upon us and you would not be let off but only by paying ransom or your necks would be broken.

Thus ended the problem of the prisoners and this decision reached from Madīnah to Mecca and it was on the basis of this decision that the liberty was secured for all the prisoners. Those who were well off got freedom by paying ransom, whereas to some deserving, the Holy Prophet was generous enough to grant liberty while some were released without any ransom due to their poverty, whereas the educated among the prisoners were released after teaching the 2 R's to the children of the Muslims.

The Verse of Disapproval in regard to the Prisoners

There was revelation from the Heaven at the conclusion of the decision in regard to the prisoners. It is narrated by

'Umar b. Khaṭṭāb that he went to the Apostle of Allah and Abū Bakr and found them weeping. Upon this he said: Tell me, Messenger of Allah what makes you and your companion weep. He replied: It is due to the punishment with which we have been threatened by the Lord for having your companions accepted the ransom. I have been shown a glimpse of this punishment near this tree. It is in this verse that Allah showed His disapproval:

> It is not fit for a prophet to take captives unless he has fought and triumphed in the land.

Meccan Reaction to the News of the Disaster

After the crushing defeat at the battle-field of Badr, some 850 men of the pagan army fled to Mecca and were scattered in the mountains and valley of Tihāma. They were stunned and astounded and knew not how to enter the city from which they had marched forth so sure of their power and overwhelming numbers to destroy their enemies, the Muslims.

Thus when Madīnah received the news of the Muslim victory and was agog with joyous and happy celebrations, the Meccans were in confusion, for the first news of the disaster had already started pouring in. They were distracted but they could not believe the disturbing news so much so that the first man who announced their defeat was looked on by them a mad man.

It was quite unexpected for them. They could hardly imagine that a thousand of their best fighting men, fighting under so brave and seasoned commanders would suffer such an ignominious defeat at the hands of a far smaller and much inferior army of Madīnah.

See if He is in His Right Senses ?

Al-Ḥaysumān[1] bin Ayās al-Khuzā'ī, a runaway from the battle-field, was one of the first to arrive in Mecca with the

1. Al-Ḥaysumān bin Ayās bin 'Abdullah al-Khuzā'ī came of a noble family of Mecca. He embraced Islam later on and was a very good Muslim.

news of the defeat. He was surrounded by the Meccans eager to know about the result of the battle. It was with great difficulty that he poured out the crushing defeat suffered by their army. Ṣafwān bin Omayya[1], one of the Meccan chiefs who had not gone to the battle of Badr, overheard him when he was announcing to the crowd the names of the Meccan chiefs killed in the battle. At this he shouted that the fellow was mad. And to ascertain his madness he suggested that some probing questions be asked of him. The people asked him: "What is Ṣafwān bin Omayya doing?"

He said: "There he is sitting and I have seen with my own eyes when his father and brother were killed." His answer left the Meccans dumb-founded and they were so much perturbed that in their confusion they ran into one another. The unhappy news was confirmed when Abū Sufyān bin al-Ḥārith,[2] one of the Meccan commanders in the battle of Badr, arrived. He verified every word of what al-Ḥaysumān had reported earlier.

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1. Ṣafwān bin Omayya bin Khalaf al-Jamḥī al-Qarshī was one of those who resisted the Muslim army on the eve of conquest of Mecca. He was a bitter enemy of Islam and the Muslims and one of those who were after the conquest of Mecca declared outlaw by the Prophet. The Muslims were ordered to kill him even if they should find him in the precincts of the Holy Ka'ba. He fled from Mecca but later on returned and was forgiven by the Holy Prophet. He fought with the Muslims in the battle of Ḥunain, then embraced Islam and was a very good Muslim. He was one of the nobles and eloquent orators in Jāhilīya. He fought in the battle of Yarmūk as commander of a Muslim battalion and died in Madīnah on the day the Caliph 'Othmān was assassinated.

2. Abū Sufyān bin al-Ḥārith bin 'Abdul Muṭṭalib was the son of the Holy Prophet's cousin and was also his foster brother for both of them were nursed by Ḥalīmah al-Sa'adiah. He was one of those who teased the Holy Prophet and openly satirised him. He was very hard upon the weak Muslims. However, he embraced Islam after the conquest of Mecca and fought in the battle of Ḥunain with the Prophet and was one of those who stood firm by him when the others fled away. He died in 15 A.H., (according to) some in 20 A.H.

The Effect of the News on Abū Lahab

Abū Rāfi',[1] the Prophet's freedman, reports that:

"I was a weak man and sold bowls of water near the well of Zam Zam. By God, I was sitting there one day when Abū Lahab, the Prophet's uncle, came dragging his legs behind him and sat down nearby. Thus we sat close but with our backs to each other when we heard the people talking about Abū Sufyān bin al-Ḥārith who had just arrived from the battle-field. Abū Lahab bin 'Abdul Muṭṭalib called out to him bidding him come nearer and asked him what news he had brought from the battle-field.

"He sat down while the people stood around him and Abū Lahab said: Tell me, my brother's son! How did (our) people fare (in the battle)?"

Al-Ḥārith said: "By God, our enemy killed us freely and took our men prisoners but we could do nothing. And besides this, by God, it was not the human beings we had to fight against (for we found) ourselves face to face with men robed in white who rode piebald horses between the heavens and the earth. By God, nothing could stand in their way."

Abū Rāfi' says that on hearing this I said: "By God they were the angels." At this Abū Lahab flared up and slapped me on my face. Then he knocked me down and beat me because I was very weak physically. Umm al-Faḍal[1]

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1. Abū Rāfi' was the slave of Sa'īd bin al-'Āṣ bin Omayya all of whose sons with the exception of Khālid bin Sa'īd freed their slaves. When Khālid bin Sa'īd offered to the Prophet all the slaves he had, the Prophet set Abū Rāfi' free, so he used to say that he was the freedman of the Prophet.

2. Umm al-Faḍal—her real name was Labāba bint al-Ḥārith al-Hilālīya and is said to be the first woman who embraced Islam after Khadīja. The Holy Prophet married her sister Maimūna. She has transmitted many traditions from the Prophet and most of the Companions have narrated these on her authority. She was a very gentle lady who died during 'Othmān's caliphate while al-'Abbās, her husband, was still alive.

(the wife of al-'Abbās bin 'Abdul Muṭṭalib) who was reclining against a pillar of the house struck Abū Lahab on his head and wounded him seriously saying: "Do you beat him because he is weak and his master is away?" By God, within seven days after this Abū Lahab was afflicted by God with the red pimples of which he died."[1]

Mecca Prohibits Mourning

When the news of the defeat was confirmed and the Meccans came to know of their losses they found that almost all the families of the Quraysh had suffered equally. At this they prohibited the formal lamentations and mourning of their dead as were customary during the Days of Ignorance. Islam abolished this practice once for all. It was decided by the Meccan leaders that no family shall at all mourn the death of its dead in this battle, however hard it might be for them to control themselves. For, this was necessary if they did not want Muḥammad and his Companions to gloat over their affliction.

The calamity that had overtaken Mecca was undoubtedly a most dreadful one such as never before witnessed in the past history of the city. There was hardly a family in the city that had not lost a son, a husband, a brother, a father or some other near and dear one.

The magnitude of the havoc may be gauged from the fact that some of the Meccan chiefs themselves lost their

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1. *Vide Al-Kāmil* by Ibn Athīr (Vol. II, p. 92). Ibn Kathīr, in his history, *Al-Bidāya wal Nihāya* says that when Abū Lahab died his sons forsook him and did not go near him for three days because the Arabs were very much afraid of the contagious disease, smallpox, and eschewed it as the most dreaded plague. Thus when his dead body started to decompose and stink and their fellow citizens taunted them for leaving the stinking body of their dead father, instead of burying it his sons excused themselves saying they feared contagion. They did not wash his body. They simply threw water from a safe distance over him and then carried him to the highest point in Mecca and placing him behind a wall, pelted him with stones till his corpse was buried under them.

sons and other relatives in this battle that was thrust on them by the pride and arrogance of Abū Jahl, without any genuine reason or cause. Thus Ṣafwān bin Omayya lost his father and his brother 'Alī bin Omayya. Abū Sufyān's son Ḥaẓla was killed and the other one, 'Amr was taken prisoner by the Muslims. Similarly 'Akrama bin Abī Jahl lost his father and his uncle al-'Āṣ bin Hishām. Khālid bin Walīd's brother al-Walīd was also killed in this battle.

She Weeps for her Lost Camel ?

Of all the Meccans the one who had been perhaps afflicted most was one al-Aswad bin al-Muṭṭalib who lost three sons, Zama',[1] 'Aqīl and al-Ḥārith in this battle. He was very old and belonged to the elite of the Quraysh.

The grief deprived the old man of the peace of mind and heart; he did not even sleep ever since he heard of their death; and he wished if the Meccan chiefs would only permit him to weep for them in order to lighten the burden of his heart. It was in this state of mind when on one sleepless night he heard a woman crying aloud. He thought perchance the Meccan chiefs and lifted the interdict on mourning and now he could freely weep for his sons. As he was blind he sent for his slave to see if the mourning had been permitted (*i.e.*, the ban on mourning the dead in the battle of Badr was removed) and the Quraysh were mourning their dead so that he might also weep for Abū Ḥakīma (the surname of his beloved son Zama'), for, he said, "My heart is afire with grief."

The slave went out to see what was the matter and soon returned to inform his master that the ban was not removed and further told him that the woman whose lamentation he (al-Aswad) had heard was weeping for a camel which she had lost. Hearing this the grief stricken old man at once

1. Zama' bin al-Aswad bin al-Muṭṭalib was one of those five gentle Quraysh chiefs who tried and at last succeeded in abolishing the economic boycott imposed against the Prophet, Banu Hāshim and Banu Muṭṭalib by the Quraysh.

understood that it was not the lost camels which made the woman lament like that but the loss of some near or dear one who had fallen in the battle and that the story of the camel was cooked by her in order to hide the real cause of her weeping. But this moved him so much that he could no more contain himself. He was overcome with grief and with tears running down his cheeks he poured out his heart in the elegy which begins with these lines:

"Does she weep (merely) because she hath lost a young camel? And cannot sleep out of grief (for the loss of it). But, let her rather weep, for (the dead of) Badr, who were ill-fated unfortunate."

The Prisoners are Ransomed

After the initial wave of grief and confusion when the calm returned and the passions cooled down, the Meccans thought of the seventy men held as prisoners in Madīnah.

It was at this point that they were informed about the decision of the supreme council of Madīnah with regard to these prisoners giving them an option to choose between death or the payment by each prisoner of 4,000 dirhams as a ransom of his freedom.

Immediate negotiations between the delegates of Mecca and Madīnah followed for the release of these prisoners and the payment of ransom for them.

How Al-'Abbās Bin 'Abdul Muṭṭalib Secured his Liberty ?

Al-'Abbās bin 'Abdul Muṭṭalib (the Prophet's uncle) who was a prisoner and one of the richest men of Mecca paid ransom for his own self, besides paying for his cousins 'Aqīl bin Abī Ṭālib and Naufal bin al-Ḥārith bin 'Abdul Muṭṭalib and his ally, 'Utba bin 'Amr bin Jaḥdam.[1] At first when the

1. 'Abbās paid the ransom for his own self, his cousins and ally in gold weighing one hundred ounces. This means, in other words, that taken separately each of the prisoners.' " d twenty-five ounces of solid gold as ransom.

Holy Prophet asked him to pay ransom for his cousins and ally he said that he could not make payments for them because he had no money.

Thereupon the Apostle of God said to him: "Where is the money that you kept with Umm al-Faḍal—the money which when you gave her you told her if you were killed so much of it should go to Faḍal and so much to 'Obaidullah." 'Abbās exclaimed: "By the Being Who has sent you with truth no one knew about this except her (Umm al-Faḍal) and me. Surely (now) I know you are the (true) Apostle of God." And then he paid ransom for himself, his two cousins as well as for his ally.[1]

The Muslims had already found fourteen ounces of gold with 'Abbās when he was taken prisoner after the battle and they had taken it into their custody. So when the time came for the payment of the ransom, 'Abbās requested the Prophet that the fourteen ounces already taken from him by the Muslims should also be taken into account while reckoning the ransom due to him. But the Holy Prophet turned down this request saying: "No, that was what God, the High and the Mighty gave[2] us" (that is, it formed a part of the booty and belonged to the Muslim soldiers who had captured it).

The Prophet's Daughter Ransoms her Captive Husband

Abu'l 'Āṣ bin al-Rabī' bin 'Abd Shams, the husband of the Prophet's daughter, Zainab, was also one of those taken prisoner at Badr. He was the son of Hālah, the sister of the Prophet's wife Khadījah. Zainab was married to him before the Prophet received the call to ministry from God.

After the call to ministry when the Holy Prophet invited others to believe, Zainab embraced Islam but Abu'l 'Āṣ lived

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1. *Vide Al-Kāmil* by Ibn Athīr, Vol. I, p. 92.

2. Ibn Kathīr tells us that in view of his close relationship with the Prophet, the Muslims requested him to set 'Abbās at liberty without taking any ransom from him but he did not concede to this request. He rather made 'Abbās pay for others as well besides his own liberty.

on as a pagan as before. As, however, the Holy Prophet was powerless in Mecca before Hijrah he could not effect a separation between them.

Now when Abu'l 'Āṣ was taken prisoner his wife Zainab, who was at that time in Mecca, sent a necklace given to her by Khadījah, her mother on her wedding day as a ransom for her husband. The sight of the necklace moved the Holy Prophet so much that he asked the Muslims to set free her husband without any ransom which they readily did. He was set free and the necklace was handed over to him in order to return it to her. The Holy Prophet, however, made Abu'l 'Āṣ to promise that he would, on reaching Mecca, send Zainab to Madīnah. He kept his word and sent her to Madīnah. On her arrival in Madīnah the Prophet effected a separation between them but later on when Abu'l 'Āṣ embraced Islam he again married Zainab to him.

Suhail Bin 'Amr, the Orator

A renowned orator, brave soldier and one of the noble men of Quraysh, Suhail bin 'Amr bin 'Abd Shams al-'Āmrī[1] was also taken prisoner in this battle. He had earned great reputation as an orator of great influence and eloquence in his tirades against Islam.

That is why when he was about to be set at liberty after the payment of the ransom agreed upon, 'Omar suggested to the Holy Prophet to render him ineffective as an orator by pulling out his teeth. The Holy Prophet did not concede to this request saying : "I do not mutilate people (for, if I do) I may suffer a similar visitation from God even though I be a Prophet." Then addressing 'Omar added: "Let him go. He might one day instead of opposing God's word sing

1. It was he who concluded the treaty of Ḥudaibiya with the Prophet on behalf of the Quraysh. Mālik bin al-Dakhsham made him a prisoner in the battle of Badr. He embraced Islam when Mecca was conquered and was a very good Muslim. He was particularly inclined to prayers, fasting and alms-giving and fell a martyr in the battle of Yarmūk. May God bless his soul!

His praises." The Holy Prophet was right and every word of what he said later proved to be true. This in itself is enough to show that he was the true Prophet of God.

After the Prophet's demise some Meccans thought of reverting to their former religion and life by defecting Islam. Their faith in Islam was not strong enough to resist the temptation. It was indeed a very critical moment for which the enemies of Islam had been waiting for long. But when Suhail, a respectable chief and brave man, got an inkling of this he addressed them and striking a note of caution said to them in clear terms: "O ye the people of Mecca, do not be the last in accepting Islam and the first in rejecting it. By God, if we suspected any one among you of apostacy we shall strike off his head whosoever he is." Thus he saved the situation by his heroic stand and nipped the evil in bud.

Don't be Angry but with Your Own Selves

Suhail bin 'Amr was held in high esteem for his truthfulness and boldness.

A group of Quraysh leaders including Suhail bin 'Amr, Abū Sufyān and others once waited on Caliph 'Omar bin al-Khaṭṭāb. But he (ignored them and) called in the Companions of Badr—Suhaib, the Roman, Bilāl, the Negro etc., for 'Omar liked "the Companions of Badr" very much and always gave them precedence over others as a Caliph.

At this Abū Sufyān said: "I never saw a day like this. He has called in those slaves while we are waiting here. He has let us down and ignored us." Hearing him speak in this vein Suhail bin 'Amr said: "O ye the people, I have, by God, seen (the expressions of) anger on your faces. (But) if you feel annoyed be so with your own selves, for, you were like these people called upon (to accept Islam). But they accepted it and you waited till it was too late." He went on to say: "O ye people, now you see how these people have got the better of you. You cannot by God vie with them in what they enjoy a precedence over you. The only

thing wherewith you might redeem your past failure is the Holy War (Jehād). Go and fight in the way of God with perseverance. You may win a martyrdom and redeem your honour". Then he proceeded to Syria with some members of his family. Only his daughter Hind stayed behind. In Syria they fought and at last all fell martyrs in fighting.[1]

The Effect of the Battle on the Arabs in General

The battle of Badr after which the Muslims found themselves the unchallenged masters of the situation, was a fatal blow to the might of the Quraysh both politically and militarily. The whole of Arabia stood against at this stunning but unexpected victory of the Muslims.

The Jews and the hypocrites, however, were furious and unhappy. Notwithstanding their first reaction to the Muslim victory, all the different forces of Unbelief were one and the same thing for all of them equally disliked the idea of the Muslims as a dominant power and wanted to check their further progress by forging a united front against them. They were determined not to allow the Muslims to achieve any more successes such as might further enhance their power and influence in the country.

However, these enemies of the Muslims widely differed among themselves as to the method wherewith they might arrest their progress. They followed different schemes and each one of them had its own plans to fight the Muslims and destroy their integrity and power.

Mecca after the Defeat

Though Mecca allowed no formal mournings for her dead and the Meccan pride had suffered a serious rebuff, yet they were far from being idle. After recovering from the first shock of the defeat they convened meetings and discussed ways and means to wipe out the disgrace of defeat and have

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1. Refer to *Al-Isti'āb fi Asma-il al-Ashab along with al-Asaba fi tamiz al-Sahaba*, Vol. II, p. 11.

their vengeance on the Muslims. Their defeat had all the more entrenched them in their hatred for the Holy Prophet and Islam.

They ordered a general mobilization of their forces which later on culminated in the dreadful battle of Oḥod. Another effect of this defeat was that the weak Muslims who were still in Mecca became the scapegoats and bore the brunt of fury of the Quraysh. In a fresh wave of intense persecution they were reduced to a miserable plight, for the Muslims in Mecca were weak, disgraced and victims of all sorts of inhuman persecution by the idolaters who ruled the city.

The Situation in Madīnah

In Madīnah an altogether different situation prevailed. After the victory the Muslims were the only dominant power in the region. This factor alone was, to a great extent, responsible for making a lot of non-Muslims to profess their faith in Islam but in their hearts they cherished an intense hatred towards Islam and were ever busy in plotting against it and the Muslims.

'Abdullah bin Ubbayy bin Salūl, the chief of the hypocrites, and his companions were the first to proclaim their faith in Islam. For after the Muslims' victory at Badr, 'Abdullah bin Salūl realised that he could no longer openly oppose Muslims. Therefore, he advised his friends to accept Islam ostensibly, and so they following his advice announced their faith in Islam.

This ostensible acceptance of Islam did not, however, stop them from cherishing evil designs against it. They adopted intrigue and deceit as their weapons to fight the Prophet and his Companions and were always on the look out for an opportunity to strike at the integrity and unity of the Muslims. Their machinations may be studied in the light of the details given in the Holy Qur'ān and Islamic history.

The Jews after the Battle

It is clear from the above discussion that with the exception of a small minority of the Jews and the idolaters living around Madīnah, who ostensibly professed Islam after the battle of Badr and abstained from openly opposing Islam, the rest of the idolaters and the Jewish community as a whole practised their respective religions freely. The Holy Prophet never resorted to the use of force to make them embrace Islam for Islam is against any compulsion or coercion in religious matters.

The Agreement between the Prophet and the Jews

The Holy Prophet had on arriving in Madīnah made an agreement with the Jews. The most important provision of this agreement was that the Jews and the Muslims shall help each other if any one of them was attacked by any one from outside.

The Muslims faithfully observed all the provisions of this agreement and never wished or tried to oust the Jews from the Arabian peninsula although they could easily accomplish this after the battle of Badr. This was so because the Muslims looked upon the Jews as their natural allies and expected them to support the cause of monotheism against paganism. The Muslims also expected that being 'the people of old scriptures' the Jews would testify and bear witness before the unlettered and illiterate Arabs as to the truth of the Apostle and the Word of God and exhort them to believe in the Prophet as a prerequisite to the attainment of their salvation in the Hereafter. These expectations of the Muslims were based on the Qur'ān which said:

و يقول الذى كفرو الست مرسلا قل كفى بالله شهيدا بينى و
بينكم و من عنده علم الكتاب [الرعد : ۴۳]

They who disbelieve say: Thou art no Messenger (of Allah) say: Allah and whosoever hath true knowledge of the scripture is sufficient witness between me and you. (xiii: 43)

Violation of the Agreement by the Jews

But the Jews led by Ka'ab bin al-Ashraf al-Nabhānī[1] violated their agreement with the Holy Prophet; they openly declared their hostility, and aligned themselves completely with the enemies of the Muslims whom they had recently beaten at Badr. All their sympathies were with the idolatrous Meccans.

Not content with this, they incited the pagan Arabs (especially the Meccans) to distress the Prophet and Islam pledging them all possible help towards that end. Furthermore acting as their agents they passed on to their friends in Mecca all the secret information they could glean about the Muslims of Madīnah. Thus they trampled underfoot all their solemn promises and agreements they had given to the Holy Prophet and the Muslims.

The Muslim victory at Badr intensified their rancour and they became all the more active in conspiring and plotting against the Holy Prophet and the Muslims. Many of these plots were unveiled, and in almost all the cases the Jews were found behind them.

But despite all these provocations, the Muslims took no action against their treacherous allies until the gulf widened and the cold war culminated in the sanguinary incidents, that were the inevitable result of the repeated unfair dealings of the Jewish community with the Muslims.

Consequently, a section of them was put to sword and another banished to rid Madīnah of their intrigues and conspiracies. B. Quraiẓa, B. Qanuqā' and B. al-Naḍīr were their main tribes in Madīnah and all of them had to suffer for their misdeeds. We shall, God willing, describe in detail the role these tribes played against Islam and the Holy

1. Ka'ab bin al-Ashraf al-Ṭa'ī was from B. Nabhān though his mother came from the tribe of B. Naḍīr. Known as a poet of the Jāhillīya, he embraced Judaism. He was the chief of his people and lived in a fort near Madīnah. The ruins of this fort may even today be seen. He was killed in 3 A.H., outside his fort.

Prophet in our forthcoming books on the Battle of Oḥod and the Battle of al-Aḥzāb.

The Reaction of the Beduin Arabs

For the beduin tribes settled around Madīnah the victory of the Muslims was a news of great significamce. They were perturbed and frightened for they knew that the newly emerging power of Islam at Madīnah would not henceforth allow them to carry on marauding and looting which was the chief source of their subsistence.

This was the only cause of their anxiety. Otherwise the conflict of Islam and paganism had no significance for them. They just wanted to have a freehand in the area for their marauding campaigns. While the Meccans considered themselves the custodians of paganism and the priests of Ka'aba and, therefore, the spiritual leaders of Arabia, the beduin tribes had no such political or religious pretensions. They viewed the growing Muslim influence as a potential danger for themselves in so far as it threatened to restrict their nefarious activities whereas the Quraysh saw in Islam a rival power that had by its emergence seriously jeopardised their politico-religious hegemony. And hence their inveterate hostility towards Islam and the Muslims.

The Muslim Community in a Crisis

That is why the Holy Prophet and the Muslims found themselves surrounded on all sides by dangers after their victory at Badr.

The victory had strengthened their central position in Madīnah more than ever before and their political influence was greatly enhanced among the tribes settled in the vicinity of the city. But they now also found themselves in a situation fraught with dangers. Their enemies who were startled by their victory were busy in all sorts of intrigues and plots against them. The Jews and the Polytheists openly provoked them, for both of them had now realised that their power and influence were seriously threatened by a new force.

A Conspiracy to Assassinate the Prophet

Not only their enemies in Madīnah were busy against them but also those in Mecca were at the same time seething with anger. The Meccans had assumed a very menacing posture and had already ordered a general mobilisation of their forces in order to wipe out the disgrace of their defeat. The order of the day was: "Give Muḥammad a fight in his home."

Besides, their anger and rancour suggested to them an easier method to get rid of the Prophet. A plot was hatched against the Prophet's life—the first attempt of its kind by the Meccans after their defeat at Badr.

The Assassin

The most wicked and inveterate enemy of Islam and the Prophet named 'Omair bin Wahb al-Jamḥī, whose son Wahb was taken prisoner in Badr, was selected for this purpose. His son's captivity had made him a sworn enemy of the Prophet.

Before he proceeded to Madīnah some of the Quraysh leaders, of whom Ṣafwān bin Omayya was the most prominent, gave him their word that if he assassinated the Prophet they would pay all his debt and in case he was killed in the attempt they would look after his family. It was really a very dangerous plot but God mercifully saved the Muslims.

The time chosen for the act was such as the presence of a Meccan infidel in Madīnah could arouse but little suspicion. For, there were so many Meccan delegates in the city at the time in connection with the payment of ransom for their prisoners.

Moreover, the assassin, 'Omair bin Wahb had, like others, apparently come to ransom his son.[1]

Thus was hatched the conspiracy according to which 'Umair b. Wahb would go to Madīnh on the pretext of

1. His son, Wahb accepted Islam later on. He fought in the Muslim army in Egypt under 'Amr bin al-'Āṣ and led the sea expedition that captured 'Amorīya in 23 A.H. He died in Syria.

paying the ransom of his son and bringing him back to Mecca—and would murder the Holy Prophet in this meeting. Sufwan b. Umayya for this heinous act of murder would pay off 'Omair's debt and would look after his family throughout the life.

The Conspiracy Falls Through

'Omair bin Wahb did arrive in Madīnah apparently to secure freedom for his son and make payment for that.

'Omar bin al-Khaṭṭāb was the first who with his characteristic shrewdness and wisdom saw through the sinister purpose he had come to accomplish. Standing in a group of Muslims near the mosque they were talking of the battle of Badr when 'Omar caught sight of 'Omair bin Wahb who had just approached and was dismounting from his camel at the door of the mosque with a sword tucked to his waist. 'Omar saw through the mischief and pointing out to him remarked to his friends: "Here is 'Omair bin Wahb, the enemy of God, who has (surely) come with a sinister design. He is the man who fought against us and helped our enemies at Badr."[1]

Then 'Omar immediately betook himself to the Holy Prophet in the mosque and said: "O Messenger of God, here is the enemy of God, 'Omair bin Wahb, who has come with a sword." The Prophet asked him to show him in.

Beware of this Wretched Man

As ordered, 'Omar bin al-Khaṭṭāb came out to lead 'Omair bin Wahb to the Holy Prophet, after he had cautioned his comrades standing near the gate of the mosque to watch the movements of the sinister visitor and stand guard near the Holy Prophet saying: "Go ye all to the Holy Prophet and take your seats near him and guard him against this wretched man. His visit is not without ulterior motive."

1. 'Omair was the commander of the intelligence corpse in the Meccan army in the battle of Badr and he had helped the army of Madīnah with three hundred fighting men.

Then seizing his sword, 'Omar led him to the Holy Prophet, who ordered his release and then said to the visitor:

"Come nearer, 'Omair!"

He drew nearer and said: "I wish you a happy morning, Muḥammad". (Thus did the Arabs greet one another in the days of Ignorance).

The Holy Prophet replied: " 'Omair! God has taught us a greeting far better than that of yours—the greeting of the people of the paradise!"

The Assassin Embraces Islam

Then the Prophet said to him: "What hath brought you hither, 'Omair?" He said, "I came in connection with (my) captive (son) and I beg you to be generous to me."

"What is this sword for around your neck?"

"(But) of what good these swords were to us before?"

"Tell me the truth! What brought you here?"

"I have told you the purpose of my visit. That is what brought me here."

Thereupon the Holy Prophet said: "But (the real fact is) that you and Ṣafwān bin Omayya sat one day together in the Ka'aba and talked of the Quraysh chiefs who were killed in the battle of Badr. In the course of your talk you told Ṣafwān that you would have gone to Madīnah and killed me but you could not do so due to the debt you had to pay to others and your family which you had to support. At this Ṣafwān gave you his word that he would pay your debt and support your family if you were killed in an attempt to kill me. And (at that time) Allah intervened between me and your design."

'Omair exclaimed: "I bear witness that you are the (true) Messenger of God. O Messenger of God! We belied you and the truth which you brought to us but (surely) this was an affair about which none except Ṣafwān and me knew anything."

Continuing, he said: "By God, I have (now) understood that you got this information from none but God. Praised be God Who led me to Islam and thus drove me into its fold!"

The Prophet on hearing this said to the Muslims: "Teach your (new) brother about his (new) religion and the Qur'ān and set his son free."[1] These instructions were duly followed. He was taught about Islam and the Qur'ān and his prisoner was set free. And thus ended this heinous plot against the Prophet's life in a fiasco and instead of returning to Mecca with the happy news he went back as a Muslim determined to convert the whole of Mecca to Islam. Soon the news of his conversion spread in the city like a wild fire. As he was a brave man nobody dared question him. He publicly started preaching Islam in the city—a task that was extremely hazardous especially after the battle of Badr.

Ibn Kathīr says: "After his conversion, 'Omair begged the Holy Prophet to let him go to Mecca as a missionary of Islam saying:

"Messenger of God! I have been struggling hard to put out the light of God and have been the staunchest enemy of the Muslims. Now (therefore), I request you to allow me to go back to Mecca to invite them to God, His Apostle and Islam, for God might guide them to truth otherwise I would tease them as I used to tease your companions for their accepting Islam."

The Prophet permitted him to return to Mecca where he was very anxiously awaited for by Ṣafwān, his accomplice, who enquired after him of every incoming horseman. But when Ṣafwān came to him and he told him about his new faith, he was so much enraged that he forswore never to talk to him or help him in future.

Ibn Isḥāq tells us that on his arrival in Mecca, 'Omair openly started preaching Islam among the Meccans and was

1. *Al-Bidāya wal Nihāya*, Vol. III, p. 314.

extremely hard upon those who opposed him. So he converted a large number of the Meccans to Islam.

Thus, in short, ended the battle of Badr. Politically, spiritually, militarily and socially it so tipped the scales in favour of the Muslims that they were left the sole dominant power in the Arabian peninsula in general and in the region of Yathrib in particular.

Besdies this, the myth of the Quraysh as a formidable political and military power of Arabia was also exploded.

A Forced Battle

The fact can hardly be disputed that so far as the Muslims were concerned, this battle was forced on them. They neither desired, nor were prepared for it, but had to fight when their adversaries made it unavoidable for them.

The Muslims had gone forth from Madīnah to capture the caravan that was returning from Syria and was escorted by only a small band of forty armed men. Naturally to capture this caravan they did not need to have men or arms more than what they possessed.

Moreover, the Muslims particularly the Muhājirīn among them, were extremely poor. Whatever they possessed had been confiscated by the idolatrous Meccans on the eve of their emigration to Madīnah. They (the Muhājirīn) were, therefore, most anxious to capture this rich caravan of the Quraysh which consisted of one thousand camels laden with all sorts of merchandise.

That the Muslims at this time led a very poor and hard life is clear from a prayer of the Holy Prophet at Badr. When he found that the caravan had escaped, he earnestly prayed: "O God, the Muslims are hungry, feed them! O God, they are barefooted, mount them! O God, they are naked, clothe them!"[1]

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1. *Fiqh al-Sirah*, p. 180.

Thus it is obvious that the Muslims sought for the caravan but God willed otherwise. Instead of the caravan they found themselves face to face with a large and powerful army. A thousand young men, the flower of the Quraysh youth, stood there before them brandishing their swords at them. They were undaunted by the fear of death and were ready to pounce upon them at the behest of their seasoned commanders. This left the Muslims no other alternative but to fight a battle in which their enemies enjoyed superiority over them in men as well as in arms.

It was this mental state of the Muslims which was alluded to by God in the words:

و تودون ان غیر ذات الشوكة تكون لكم ويريد الله ان يحق الحق
بكلماته و يقطع دابر الكافرين [الانفال : ٧]

> And ye longed that other than the armed one might be yours. And Allah willed that He should cause the truth to triumph by His words, and cut the root of the disbelievers. (viii : 7)

The Muslims longed for the caravan that was easy to capture. God, on the other hand, willed a decisive battle between the forces of the Truth and Falsehood so as to make the Truth prevail and Falsehood perish. He wished to exterminate the unbelievers through captivity and death in the battle-field; and to bring them low and suffer an ignominious defeat; and wanted to see Islam flourish and gather strength through hard struggle and Holy War (Jehād) of the Muslims rather than exist on others' mercy or as a result of sheer chance. This objective could not be achieved by gaining or capturing a rich caravan.

God ordained that the Muslims would emerge as a nation and a state, a government and a power. And for this purpose he wanted to size up their real strength against that of their foes; wished they would vanquish their enemies and thus know the secret that the real power did not rest with men or

material resources or wealth but in the communion of hearts with the Highest Power—God! Furthermore He willed to transform this lesson into a fact and a living experience rather than leave it as a mere figure of speech or an empty creed.

This spiritual experience was also meant by Divine will to shape the future course of the Muslims. It repeatedly reminded them that they could overcome their adversaries despite their small numbers or lack of material resources. An armed confrontation between the forces of Faith and Unbelief was thus inevitable, for nothing else could so effectively bring this important fact home to the Muslims.

In retrospect even now one might see for oneself how the Divine Will drove the Muslims to this fight. They planned one thing for themselves while God planned quite another thing for them—a thing that was to prove for them far more beneficial than what they had originally planned.

It shows how men fall into error when they think that they are the masters of their fate without realising that they cannot attain anything in contravention of God's Will. Men might erroneously think a thing dangerous whereas God might have placed in it some good for them such as they could hardly imagine for themselves.

Had the Muslims successfully carried out their original plans and the Divine will were not there to guide them there would have been no battle of Badr—the battle that changed the course of their history, but just an insignificant episode of waylaying a caravan and capturing it.

The battle of Badr symbolises in the human history a decisive triumph of Truth over Falsehood. It is a story of how virtue, though poor in material resources and numbers, vanquishes its opponents despite their superiority in men and arms; of how a people triumph over their adversaries when their souls are in communion with God and derive their strength from Him and are freed from their personal weaknesses; of how victory falls to the lot of those who enjoy self-

control and possess a strong faith; and, moreover, a story of how the scales are tilted in favour of Truth when to all appearances Falsehood seems to be on the point of victors.

As such, the battle of Badr with its background, causes and events, embodies a great historical lesson for mankind and underlines the real (not in superficial) conditions and causes of both the success and the failure. It is like an open book that will for ever be read by future generations of all times and claims with little change in its contents or conclusions, for it presents a sign of God and His immutable law[1] with respect to His creation till eternity.

Material Causes of the Muslims' Victory

Undisputedly, the two armies that grappled at Badr were no match for each other if their respective strength, preparedness and resources are taken into account.

The Meccan army, one thousand men strong, had marched out from Mecca fully prepared and equipped for the battle whereas the army of Madīnah, three hundred men in all was neither prepared, nor did it know that it was going to fight such a dreadful battle.

The question therefore is as to what were the main causes that led to the victory of the Muslims when apparently they lacked all the prerequisites usually considered inevitable for such a resounding military success.

A Summary of Causes

In the light of the information available about the various phases of this battle we may (over and above the Divine help) enumerate, in brief, the material causes of the Muslims' victory as follows:—

(1) *Lack of Enthusiasm in Meccan Army*

This heavy army had marched forth from Mecca boldly and with great enthusiasm to save their caravan—and their

1. *Fi Dhilāl-il-Qur'ān*, Vol. IX, p. 83.

prestige that would be (they knew) seriously jeopardized if the Holy Prophet and his Companions captured their rich caravan. But when they received the news that the caravan was safe and out of danger they lost all their enthusiasm for the battle and were no longer eager to fight the Muslims, especially when they found a large section of their high command publicly expressing its aversion to it. Thus Al-Akhnas bin Sharāq at Rābigh and 'Utba bin Rabī'a at Badr openly opposed the battle and called upon the Meccan troops to march back to Mecca after their caravan was safe and out of danger.

Al-Akhnas bin Sharāq al-Thaqafī left the Meccan army with his allies B. Zahra and went back from Rābigh when Abū Jahl refused to listen to his advice. Again at Badr 'Utba bin Rabī'a and some other Meccan chiefs tried and argued in public before their troops against the battle with their own kith and kin.[1] But however they were overruled when arrogant and frivolous Meccans and their leaders refused to give ear to their wise counsel.

From this it may be clear that the Meccan army or (at least) a large section of it no longer had any enthusiasm for the battle which, however, they had to fight. This lack of enthusiasm may be, as the modern science of war tells us, pointed out as the first cause of the defeat of the Meccan army.

(2) *Aggression*

It is a fact that mankind has never approved of war especially one that is the outcome of aggression and has always regarded it as an atrocious crime for which the aggressor has to pay dearly in the long run.

Viewed in this perspective we find that the battle of Badr was, first and foremost, an inevitable result of the Meccan

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1. In the speech that 'Utba made before the troops on this occasion against the battle, he said: "O ye the people of Quraysh, by God, if you harmed Muḥammad and his Companions, you would for ever harbour an eternal hatred for one another, for each one of you shall later on find before him men who had killed his cousins or brothers."

arrogance and the aggressive designs of the headstrong chiefs —or to say the least—their supreme commander, Abū Jahl.

To begin with the Quraysh army had gone forth with the definite aim of rescuing their rich caravan from the army of Madīnah. This was the primary object of its march from Mecca and the only justification for a confrontation with the Madinite army. As such it might not be termed as an act of aggression. The Meccans were convinced that an encounter was inevitable and considered themselves fully justified in declaring war on their adversaries.

But when this great army reached Rābigh—a place about 125 miles from the battle-field—they received the news that their caravan was safe and out of danger, which in other words meant that the battle was no longer necessary. After this they no more felt keen for the battle. The wise among them started talking about their march back to Mecca from Rābigh. Again, when encamped at Badr these wise and judicious Meccan leaders appealed to their followers and troops to leave Muḥammad and his Companions alone and return to Mecca peacefully. But on both of these occasions Abū Jahl thwarted their efforts. He persisted in his advocacy for the battle to carry out his aggressive designs against the Muslims. The battle of Badr was thus a product of aggression, injustice and cruelty of the Meccans which brought about their ruin.

(3) *Faith*

Faith and conviction, as the annals of war show, have ever been the two necessary conditions for any success in the battle-field. The battle of Badr is an embodiment of this great historical fact. On the one hand there were the Muslims who possessed faith and conviction and were ready to lay down their lives for God and were sure of attaining success in one form or the other. They believed that in case they were killed they would achieve martyrdom and paradise and the eternal life of ideal bliss therein, and if they emerged victorious

they would be the tail-blazers whose cherished ideals[1] shall prosper before their eyes.

Without this belief and conviction no army in the world can achieve any great success. A conviction is indeed a source of immeasurably great strength of a people and but for it no nation could have ever attained to those heights of glory, power, justice and probity which so many peoples did attain to in history. The brightest pages of Arab history are those which glisten with the lives of those people who were the standard-bearers of Islam.

The idolatrous Meccans who faced the Muslims at Badr were, however, not fighting them for any lofty ideals, faith or ideology. They only wanted to assert their arrogance, debauchery,[2] and had a lust for showing off their strength. They did not possess a life-giving consciousness of any creed or ideals and as such were no match for the Muslims who fought and died for a living and true creed. The Faith won as it had so many times before.

(4) *New Strategy*

In the battle of Badr the Muslims adopted a completely new technique such as the Arabs were not familiar with.

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1. How the Muslims held their high ideals dear and were ever ready to stake their all for them, is shown by the story of 'Omair bin al-Ḥammām. He was standing in the line in the battle and was eating the dates when he heard the Prophet saying: "By the Being in Whose hands is Muḥammad's soul, he who shall face them (the pagans) with perseverance and not turn his back on them, God shall reward him with paradise". Hearing this he threw away the dates he was eating and saying: "Bravo! there is nothing that intervenes between my winning the paradise but that I should go and be killed by these people (the pagans)". And saying this he fell upon the pagans till he fell dead.

2. The speech of Abū Jahl at Rābigh before the Meccan army when the wise among the army tried to persuade him to return to Mecca bears out this statement. In this speech he said: "By God, we will not return until we reach Badr. There we shall stay for three days and slaughter animals, have feasts and drink wine surrounded with the singing girls who shall sing songs to us. The whole of Arabia shall hear about our expedition and shall ever thereafter live in awe of us. So march ahead."

This new technique which was one of the important causes of the Muslim victory may be summarised as under:

(A) *The Leadership*

General Maḥmūd Shīt Khaṭṭāb[1] says in his book (*Al-Rasūl-ul-Qā'id*) that:

"The Holy Prophet was the supreme commander of the Muslim army and the Muslims fought the battle as one body under his command. And he as truly a great military commander told them when to attack and when not. These were the decisive moments of the battle.

"As far as the carrying out of the orders of their commander was concerned, the discipline displayed by the Muslims was exemplary. As a disciplined army they were far superior to their enemy. They were a disciplined body in the truest sense of the word.

"Discipline, in my view, means obedience and a willing, quick and honest enforcement of the orders received from above. Bearing this definition of discipline in mind we find that the Muslims were extremely quick, honest and willing to obey the orders of their

1. General Maḥmūd Shīt Khaṭṭāb is one of the most eminent generals of the 'Irāqī army. A devout Muslim he is a living example of a man of strong belief and convictions, who suffered great tribulations and persecution during the Communist regime of Qāsim but nothing could deter him from opposing Communism and all such 'isms' as are antagonistic to the ideology of Islam. He actively and courageously opposed the "proletarian" dictatorship imposed by Qāsim and never agreed to co-operate with his government. He played an important role in the subsequent revolution of the 14th of Ramaḍān which swept off the Qāsim regime. He served the new regime as a minister for Urban Affairs. His book *Al-Rasūl-ul-Qā'id* (*The Great Prophet*: the Great Leader) is one of the finest books written on the Holy Prophet as a military commander. In dealing with the battles fought under the command of the Prophet he is unique in that after reading it one is convinced that the Prophet Muḥammad was the greatest military commander mankind had ever known besides being the Apostle of God. May there be an ever larger number of such military officers in our armed forces as are also faithful to their true ideology—Islam!

supreme commander. They were an ideal army with respect to their discipline as they ought to be when fighting under such an ideal commander, who as a commander never spared himself any sufferings or desired any privileges. He fought along with his Companions and showed rare fortitude in the most trying situations. And he never failed to take his Companions into his confidence before taking any great step.

"During the battle he pitched his tent right in the thick of the battle with a small group of Companions and their commander (Sa'ad bin Mu'ādh) standing by outside as guards.

"The pagan Meccans on the other hand, did not fight under any one supreme commander. There was a host of Meccan chiefs in the pagan army of whom two names —Abū Jahl bin Hishām and 'Utba bin Rabī'a—were prominent. One of them might have acted as the supreme commander but divergence in their views on some matters and their old family feuds made it impossible. Naturally, therefore, there could be no discipline in their troops and they had to fight without any proper organisation, discipline or a unified leadership."

(B) *The New System of Troop-Formation*

Under this head the author of *The Prophet: the Great Military Commander* (p. 88), observes:

"The Holy Prophet marching out from Madinah to Badr adopted a system of troop-formation such as to a very great extent conforms to the modern technique of a desert war.

"The troop-formation adopted by the Holy Prophet consisted of a vanguard, the main body, a rearguard and a number of reconnaisance patrols that gleaned important information. The information gathered by these patrols was exploited to the full. This form of disposi-

tion of troops is from the view-point of the modern art of warfare the only right form in a desert war."

"Furthermore, the Muslim army was organised in battle lines and thus they fought to the end of the battle, whereas their opponents adopted hit-and-run method. A proper appreciation of these two forms of fighting and the difference between them is necessary as it unveils before us a still another but very important cause of the Muslim victory.

"A hit-and-run technique of fighting is that in which the enemy is attacked with full force, with arrows, swords, lances and with horses. But if the enemy offers resistance and its pressure increases the attacking army withdraws for the time being to reorganize itself before launching a fresh offensive. This hit-and-run process continues and is repeated without break till the final victory or defeat.

"The fighting in battle lines on the other hand is that in which the troops are arranged in two, three or in as many battle lines as their number permits, the first line being of lancers with a view to check the attacks of the enemy cavalry from the front side. Behind these lancers, archers are lined up to shower the enemy with arrows.

"(Furthermore) all the different lines of men hold on to their respective positions and are all the time under the direct control of their commander so that when they find the enemy offensive on the wane after his repeated attacks and withdrawals they mount a counterattack and pursue the (already) fleeing enemy forces.

"From this the superiority of the latter form of fighting is quite evident. It gives the commander the fullest and the most effective control over his troops. He is thus in a position to adopt whatever measures he thinks proper in an exigency and critical situation in which he might sometimes be called upon to check a sudden attack

of the enemy; plan an ambuscade against him; or sometimes to rush in reinforcements to those points where his army is in danger of being run over by the enemy cavalry or infantry; and sometimes to move forward with the rear part of his army to capture the fruits of victory.

"This organised form of fighting ensures to a commander a complete control over his troops which is necessary for (prompt and) effective action in an exigency that might arise in any offensive or a defensive war. The attack-and-run method[1], on the contrary, leaves the commander without any control over his troops and (besides) makes no provision for emergencies."

General Maḥmūd Shīt Khaṭṭāb goes on to say:

"This organised form of fighting that was adopted by the Holy Prophet in the battle of Badr, was one of the important causes of the Muslims' triumph over their enemies at Badr. The military history," he adds, "tells us that the victories achieved by the great military leaders like Alexander and Hannibal in olden times and Napoleon, Moltke, Rundstedt and Rommel in modern times were gained through ingenious weapons or techniques which they employed in their battles."

In short, the Muslims defeated their adversaries in the battle of Badr with the help of an ingenious mode of fighting which they adopted under the guidance of the Holy Prophet and which was quite unknown to their enemies.

These are then the four principal causes which were in our view mainly responsible for the ignominious defeat of the pagan forces in this battle. These also underline and account for the resounding victory of the Muslims after which their power and position were established firmly and securely.

The Last Word

The author of this small book would in the end like to

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1. This attack-and-run method is popular among the American Red Indians.

dedicate it to the Muslim youth all over the world. It is an attempt to reintroduce them to their glorious Islamic past which has for long been overlaid by dust and thus hidden from their eyes, over the centuries through the machinations of their enemies. May this book enable them to appreciate their glorious past in its true perspective—a past from which they were cut off and made to study history of the foreigners, their deeds and achievements and the lives of their great men, heroes and philosophers which bore little affinity to their own past or present. Their Islamic history was, on the other hand, presented before them in such dark colours and distorted form, as made them turn their back on it—the vast and rich treasures of glory.

We would at the same time take this opportunity to say a word to those Muslims who are in power in their lands and are as such responsible for educating the Muslims in their countries. We call upon them to make a fresh appraisal of their educational system, especially of that portion of it which deals with religious instruction and the teaching of Islamic history.

Both of these are of vital social importance for the Muslims as an Ummah, but they have been neglected for long in the past in almost all the Muslim countries, and at all the levels of their public education. This neglect of Islamic education and history dates back to the days when most of the Muslim countries were under foreign rule.

But we are pained to note that after winning back their freedom these Muslim countries have retained the educational system improvised for them by their erstwhile foreign rulers and usurpers of their political freedom. That is why the education in these countries lacks true Islamic orientation.

The few Arab countries where the Islamic education and history are taught as a part of curriculum also fare no better, for their methods of teaching are so uninspiring and devoid of life or enthusiasm on the part of the teachers that they can

hardly influence the minds of their young pupils, especially when compared with the teaching of other subjects, like English, Drawing, Geography, etc.

There can hardly be anything more devastating for our integrity as Muslims than this form of education, as it is next to impossible for us to survive as a nation, powerful and respected by others, without abiding by the teachings of our religion and having an adequate knowledge and appreciation of our glorious past.

Perhaps the most painful fact in this respect is that Muslim countries never subjugated by any Imperialist Powers have also started importing alien thoughts and ideas, which have been, over the years, gradually corrupting their educational system by steadily secularizing it. Hardly any year passes without still further encroachments in the domain of religious instruction in these countries, and its substitution by subjects such as rearing pet animals and drawing which are of secondary importance. These subjects have no political or social significance for the Muslims as an Ummah. They should, no doubt, be incorporated into the syllabus, but not at the cost of religious education.

Those Muslims who think that they can lead their countries to prosperity and honour in the comity of the civilized nations through neglect of the religious education, and indifference towards their Islamic past, are not only wrong in their judgement but also strengthen the hands of their enemies by undermining the integrity of their own people. For, the policies and the ideas they stand for today are identical to those pursued and sponsored by the stooges of the Western imperialism who are the creation of their foreign masters and at present happen to control the education of the Muslim peoples.

For, otherwise, how is it possible that a nation whose spiritual foundations rest on Islam, and who as such derives strength from a faithful adherence to its commandments

alone, should ever attain power and integrity without understanding it or following its teachings. One wonders how can a people like the Muslims ever decide that exclusion of religious element from their education would in any way contribute towards their national prosperity or help them realize their collective aspirations or serve their national interests.

Let us remind the custodians of the education in the Muslim countries—the Arab as well as the non-Arab countries—that neglect of religious instruction and indifference to the Islamic history will adversely affect their progress and drive the Muslim youth to believe in those negative and disastrous ideologies and isms which have become a fashion today. And if the present educational policy is allowed to continue it will naturally lead the Muslim youth to indifference towards all religious or moral obligations and thus ultimately plunge the entire Muslim world into a constant state of agitation, turmoil, disturbance, and anarchy which already present a menace to the Muslim community.

The unrest and the discontent witnessed in the Arab world of today spring from its defective educational system, which in moulding the lives of the Muslim youths does not at all seek inspiration or guidance from Islam.

We believe that the Muslims of the world can never achieve power, peace and tranquillity until they return to Islam and accept it as their only guide in all their religious, social, political and moral spheres of life. For Islam and Islam alone can cure the ills of the Muslim community today as it did once in the past.

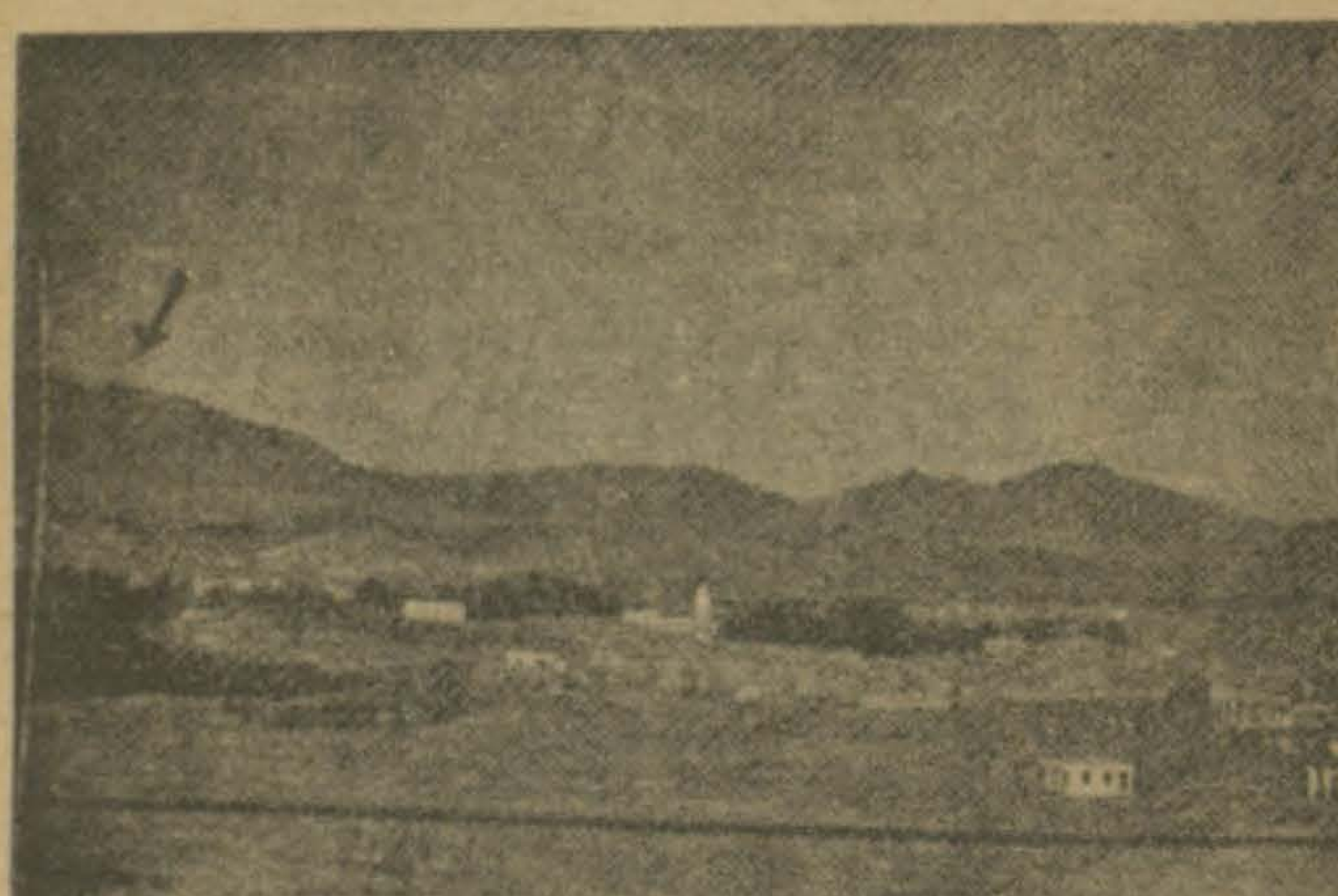
APPENDIX I



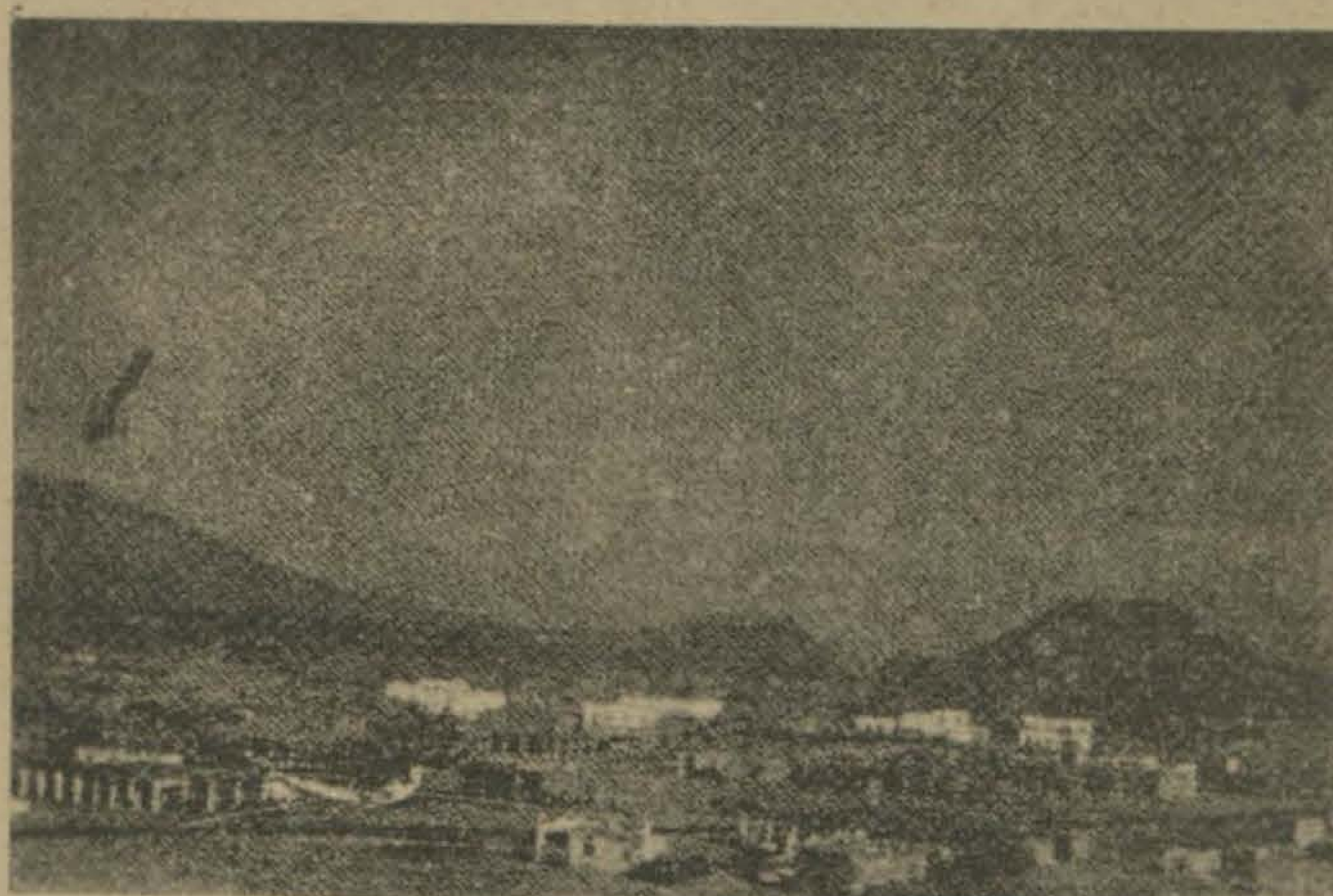
1. It shows the nearer bank marked with an arrow. The Holy Prophet passed by this bank on his way to the battlefield. In the Holy Qur'ān it is referred to in these words: "When you were on the nearer bank of the valley, and they (*i.e.*, the pagans) were on the farther bank, and the caravan was below you."



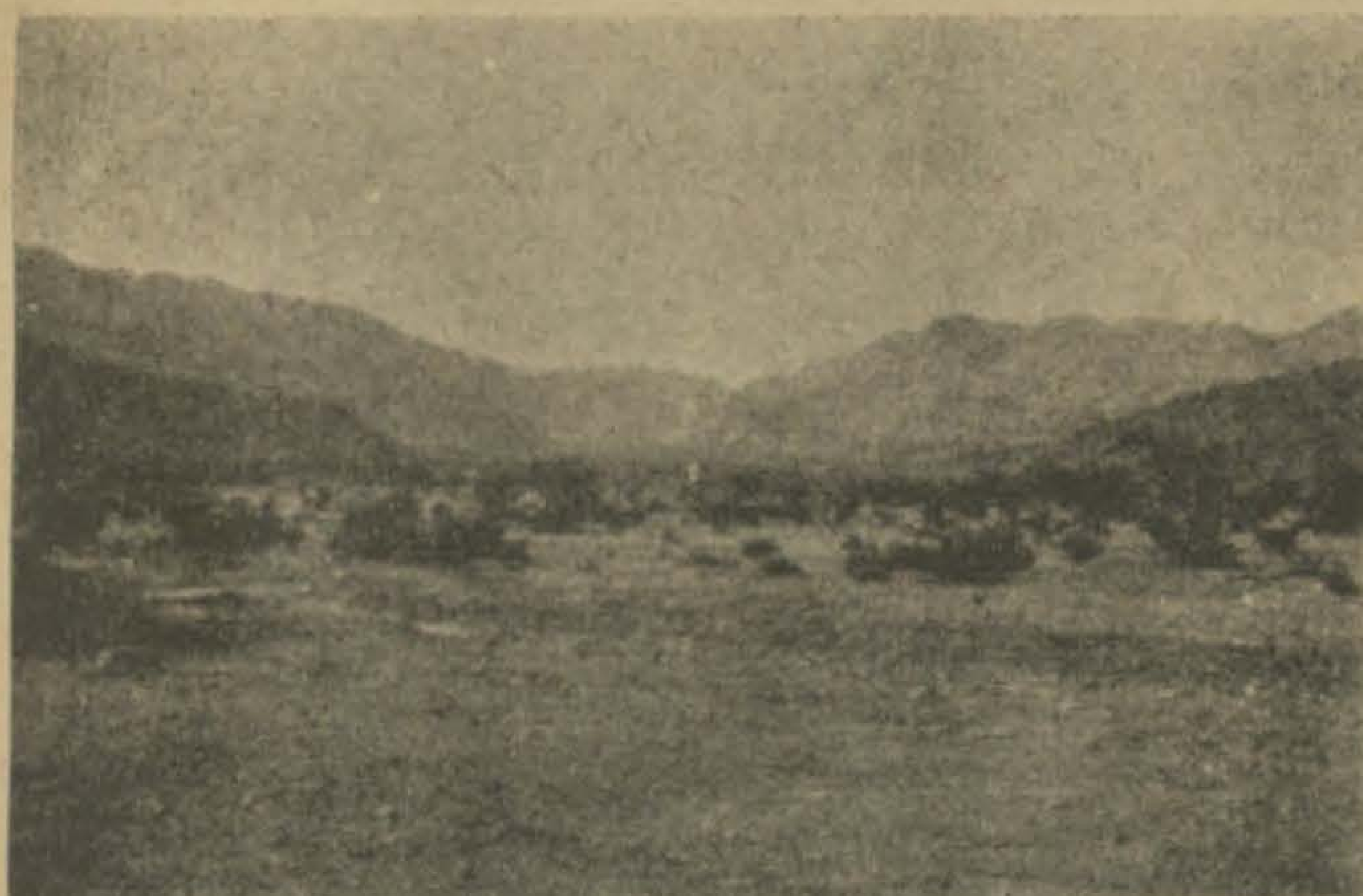
2. The farther bank—a sand dune—was as pointed out by an arrow mark, situated between the two mountains. The idolatrous Meccans passed through it on their way to the battlefield. When the Holy Prophet saw them descending from the hill, he prayed: "O God, Here are the Quraysh come driven by their pride and arrogance to oppose Thou and Thy messenger. O God! send us Thy help which Thou promised me and perish them on the morrow!" It may be pointed out here that between the two banks (referred to as the nearer and the farther bank, respectively in the Qur'ān) there is a distance of about five kilometers, the battlefield of Badr being around one mile long.



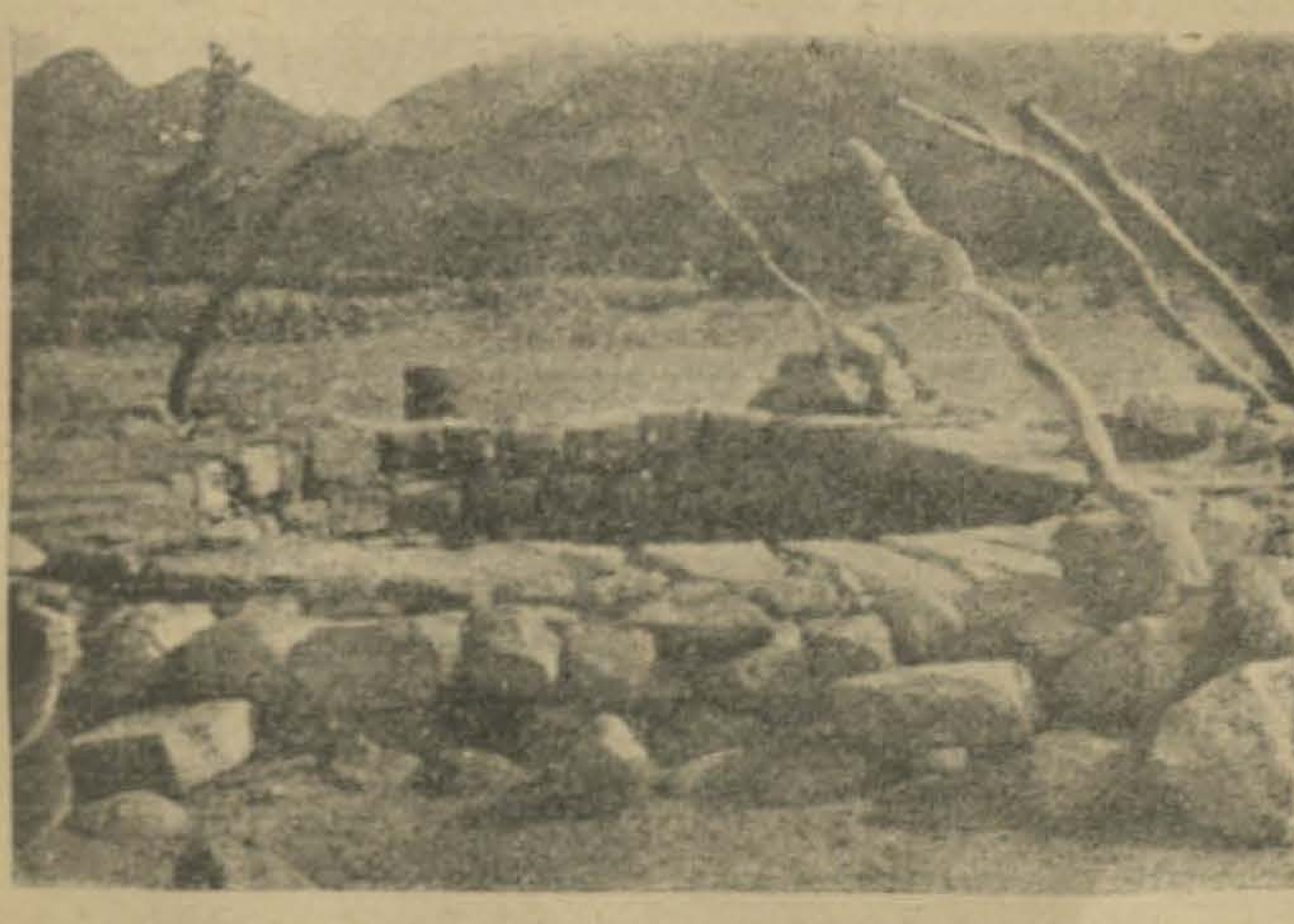
3. Another scene of the village of Badr as it stands today. It was at this place that the battle was fought around the headquarters of the Holy Prophet where, as the photo shows, a mosque built by al-Sayyid Ḥasan al-Sharbatlī stands today. In the picture the mountain range behind which Abū Sufyān disappeared with his caravan is also visible. God referred to it in the words: "And the caravan was below you," because these mountains are lower than the 'nearer bank' which was occupied by the Muslims. In the picture the reader can also see the mountain (marked with an arrow) on which the angels are reported to have landed during the battle in order to raise the morale of the Muslim army. The palm-trees and the buildings seen here are however of a much later date.



4. A general scene of the village of Badr as it stands today. It shows a mountain that is to the west of the 'nearer bank' and the area which the Holy Prophet covered when he moved from the 'nearer bank' to the battlefield which is shown in another side-view of the village of Badr. The metalled road which now-a-days connects Mecca with Madinah is also visible.



5. The mountain-path of al-Roḥā along which the Holy Prophet marched with his army to Badr.



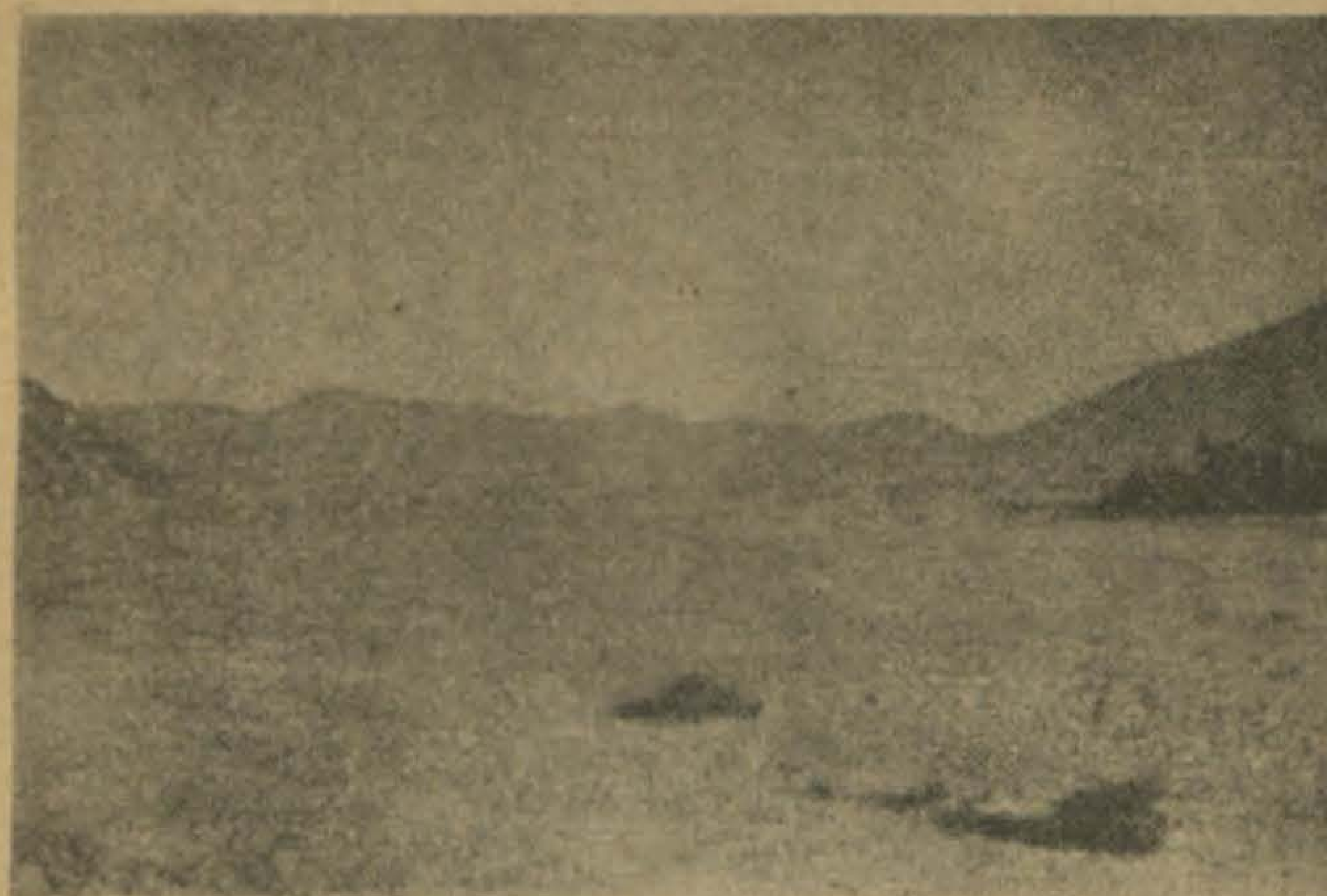
6. The well of al-Roḥā where the Holy Prophet rested for a while. He left it for the ravine of al-Nāzīya on his way to Badr leaving the road to Mecca on his left.



7. The ravine of al-Nāzīya through which the Holy Prophet passed with his army after leaving the well of al-Roḥā.



8. The famous mountain pass of al-Ṣafrā' through which the Holy Prophet went down with his army to reach the valley after leaving behind the valley of al-Nāzīya and Waḥqān on his way to Badr. The metalled road connecting Mecca and Madīnah is also visible.



9. The famous valley of al-Ṣafrā' that the Holy Prophet crossed with his Companions on his way to Badr. Here the Holy Prophet also ordered the execution of the war criminal, al-Naḍr bin al-Ḥārith, during his triumphal march back to Madīnah. After crossing this valley the Holy Prophet turned to the right, left the main route to Mecca and reached the valley of Dhafrān where he convened his famous military council before he reached Badr to meet the Meccan army that had, according to the reports received, marched out to save their caravan.



10. The gorge that leads to the valley of Dhafrān—the valley the Holy Prophet reached with his army after leaving behind the valley of al-Ṣafrā' on the left. He took a shorter route to Badr through the valley of Dhafrān.



11. Another scene of the palm-trees in the southern part of the village of Badr. The picture also shows the battlefield, a part whereof is today covered with palm-trees. The western range of the mountains behind which Abū Sufyān hid and escaped with his caravan from the Muslim army is also visible.



12. 'Arq-ul-Ẓabīya, the famous place where the Prophet is said to have ordered the execution of another war criminal ('Uqbah bin Abī Mu'īt al-Omawī). The man in the picture is pointing out with his hand to the place of execution. Strange to say a very old grave was found at this place later and was visited by the ignorant beduins to seek blessings till it was demolished by the present Sa'ūdī Government.

Appendix II

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